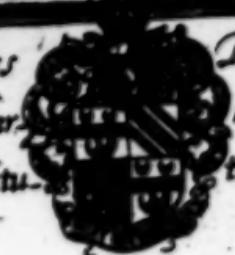




Vera Effigies  
Armigeri War-  
harum Institu-

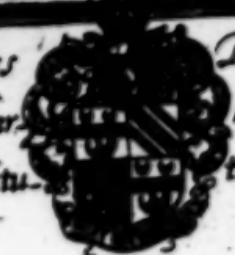


Thomas Nigelli  
ngfordiensis  
tionum Authoris.

W. Marshall sculpsit.



Vera Effigies  
Armigeri War-  
harum Institu-



Thomas Nigelli  
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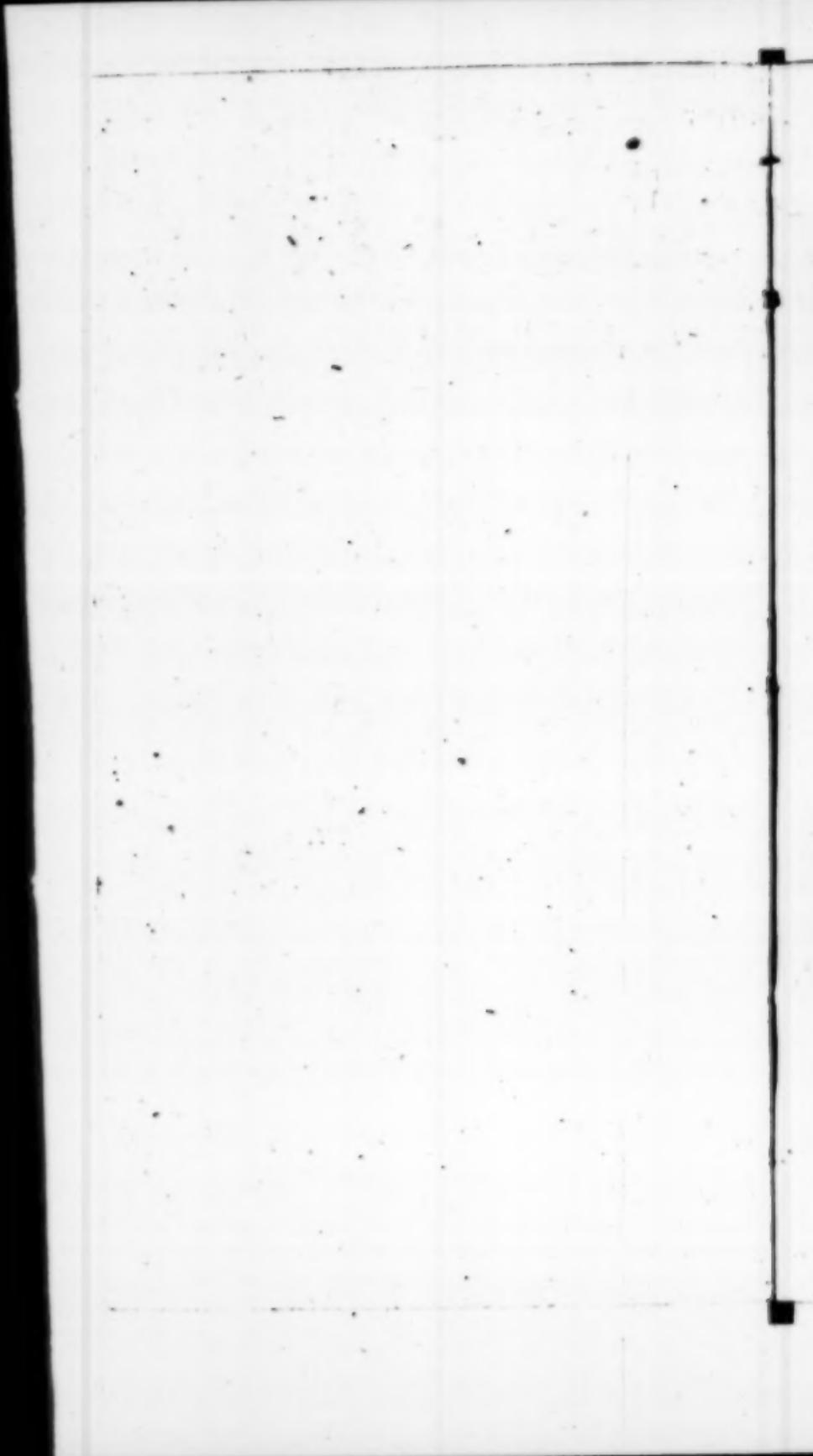
W. Marshall sculpsit.

A  
T R E A T I S E  
O F  
D I R E C T I O N,  
H O W  
To travell safely, and  
profitably into Forraigne  
C o u n t r i e s.

Written by Thomas Neale of Warneford, in  
the County of Southampton,  
Esquire.

Ob youth! a greater order doth aris  
Of daily Chances: let it not suffice  
To see sh: adjoyning France: but bravely know  
The farthest Ister, and the winds that blow  
From Northerne Borea: see faire Egypte strand,  
And that hot Easterne Nabathæm land  
That views the rising Sun: and that which calls  
It selfe from thise red beames, where Pharus fah.  
That at the last thou happily may'st come  
wiser then great Ulysses to thy bome. Petronius.

LONDON,  
Printed for Humphrey Robinson.  
1643.



To his dearely beloved  
Brother, Mr. VVilliam  
Neale at Tours in  
France, or else-  
where these.

**F**all men in a man-  
ner (most dear Bro-  
ther) applying  
themselves unto a  
ny action of con-  
sequence, may seeme to need, a  
Counsellor and director: much  
more

*The Epistle Dedicatore.*

more certainly may hee want  
this ayde, which wandereth  
through uncertaine passages, and  
walketh through the unknown  
wayes of an unstable conversati-  
on. And since ( as it seemeth to  
mee ) that man hath good, and  
propitious lucke, which in his  
doubtfull extremities may have  
the opportunity to flye unto  
wholsome and grave counsels:  
there can nothing be more hap-  
pily assignd unto an ingenuous,  
and well educated nature, then  
some path or learned direc-  
tion, which may be rather signed  
with the lively pourtraieture of  
eloquence, then with lime or  
chalke-stone. This noble facul-  
tie,

*The Epistle Dedicatory.*

tie, I must confess, I cannot boast, because it is both unseemly for a teacher of naked truth, to use the adulterate flourishes of Rhetorique, and also, because it is so meanly apparent in mee, that it will presently decay, if it should bee brought before, the judicious lights of these times: only my chiefe ayme is in this Treatise, to shew and breath forth the ingenuous candour of my minde; and my brotherly affection towards you; if those rules, which in the following subject bee proposed, may by

A 5 . . . you . . .

*The Epistle Dedicatory.*

you bee received with the like kind inclination. There are some (I perswade my selfe) of a light and brain-sick condition, which (being also not few in number) desire to borrow no directions from the store-house of learned Philosophie: and so much contemne the rules of contemplation, and the demonstrations which are deduced from our solitary thoughts, that they suppose these Canons, but meere ridiculous, and crasie fancies, and the vaine blasts of swelling Ayre. But how much you contemne

*The Epistle Dedicatory.*

temne the sottish opinion of these men , and dislike of this most pernicious tenet against all vertuous proceedings I am very well acquainted : having in your childish yeares, heard your laborious Essays, most elegantly for that age employed, in the praises and commendations of contemplative men; for there is no man without all question , which desireth ( with *Ennius* ) to live the life of a reasonable creature , but, doth cordially admire learning, and desireth to salute those sweet

*The Epistle Dedicatorie.*

weet flowers of Science, from  
whose fragrant beds, sundry  
choyce compositions of elocu-  
tion doth arise, whereby ordi-  
nary things, may bee under-  
stood with delight, and obscure  
things may bee made easie by  
industrie. So generall and lear-  
ned a mistresse is Theory, joy-  
ned with the discreet practise of  
things, that from this store-houle  
for all uses, will not be want-  
ing matter and workmanship,  
to supply the richnesse of our  
wits, for intention, judgement,  
or the finall ends of our enter-  
prises.

*The Epistle Dedicatory.*

prises. Those things therefore  
( dearely ~~esteemed~~ brother )  
which I deduce from this Ma-  
gazine, and in the subsequent  
Tract, doe propose unto you; I  
entreat you not to undervalew,  
untill the second consideration,  
the third reading over, and the  
sourefold more accurate know-  
ledge (then yet your yeares are  
capable of) of humane subtle-  
ties and affaires, may convict  
men in these present directions;  
an importunate affecter of tri-  
fing observations, or a bringer  
forth of such productions, which  
are

*The Epistle Dedicatory.*

are obscure, and erroneous from that round Cylinder of virtues peregrination. Neither can I conceive, that you spend your pretious time amisse, when you cast your eyes, and your most serious faculties upon learned discourses, as though that these were but employments for idle times, and hinderances to affaires of consequence; thinking it a childish practise, (as many doe,) to meditate, or write out any learned Contemplation. Believe me, those follies which they that affect this lazinessse, commit, are mere

*The Epistle Dedicatore.*

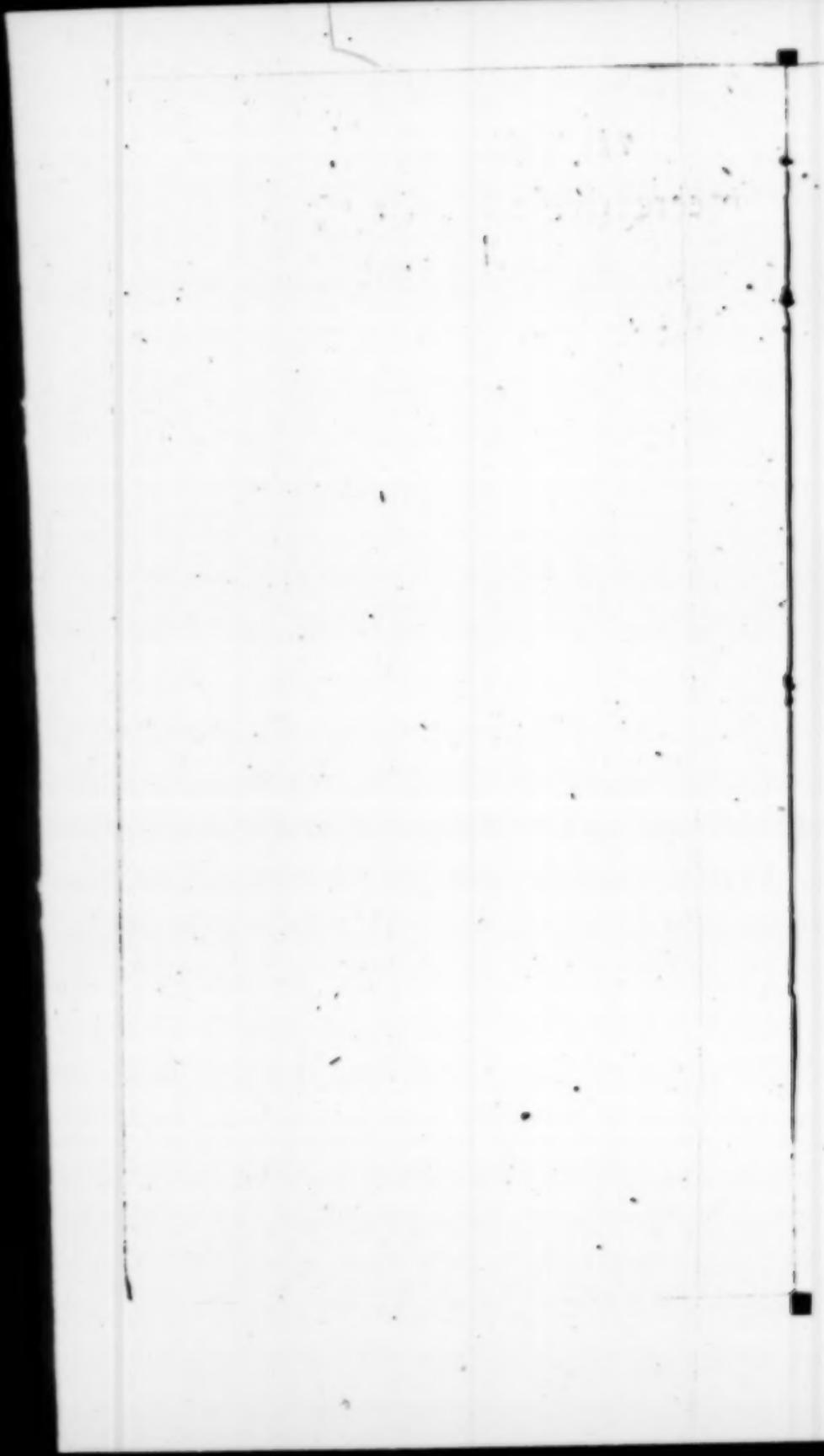
meere frivilous ravings, and oftentimes, not valuable in the right scale of reason, to turne downe the weight of a crackt nut-shell. Avoid them ; for rightly doth *Homer* instruct you, in his first booke of the learned *Travailour* ; under the person of *Telemachus* ;

*It fits thee not ( now age more dif-  
dome brings)*

*Still, for to follow those same chil-  
dish things.*

*Farewell.*      Dated at *Wansford* Aprill 3,

1638.





## To the Reader.

**M**any there are (Courteous Reader,) which have and doe daily observe, to their due commendation, in the voyages they undertake, things worthy the eternall register of fame: and some have not beene wanting in all ages which in the words of that learned man (Gaspar Waserus) non tantum transcur- rendo, corpora hominum aspiciunt, sed etiam animos, atquere- rum

To the Reader.

rum momenta, non margines,  
aut super fines introspiciunt: But  
few or none, which have prescribed  
the exact and profitable limits, which  
ought to direct this laudable purpose.  
And therefore I have observed it to  
be a custome (perhaps, where it is  
well sorted, not unprofitable) among  
those which send forth their sons,  
pupils, or kinsmen to travell, to ca-  
lect some discreet, and well experi-  
enc't Companion, which may more  
safely waft them to their owne  
bomes backe againe, through many  
tempests, that continually use to as-  
sault those which Iourny from their  
bomes. But these doe not alwayes ful-  
fill the intentions of the Directors,  
or rather employers; because fre-  
quently

To the Reader.

quently most men belye or overweene  
their own sufficiencie: and (which is  
worse) usually overshadow, by their  
cunning demeanour, at or before  
their election, their owne vices.

I have therefore thought it, in my  
opinion, alwaies a profitable worke;  
if any (which bath ability for directi-  
ons of this quality) studious, and so-  
ber man, would, collect, to necessary  
and pertinent beades, such monitions  
cautions, and observations, which  
might be easily found out: whereby  
the hot spirits of some novices may be  
wholesomely restrained and faithfully  
instructed. For these dumbe counse-  
lors, are commonly most trusty, and  
carry with them in their prudent di-  
rections, collected from both reading  
and

To the Reader.

and experience more solid profit: then those which eyther readily spend their Judgements without meditation, or at leastwise have no other but transitory and superficiall knowledge. Finding therefore none that hath in our vulgar language (to my remembrance) undertaken this profitable essay; I have adventured to make publique a small treatise of direction how to travell profitably, and safely into foraigne Countries; which in another idome I had some 4 yeares since addressed, to a neere and deere travellor of my acquaintance. The originally shall hereafter appeare, (although not so fully furnished) if this impolished translation, with the not altogether unnecessary additions may passe without

To the Reader.

without the censure of the criticall,  
and with the allowance of the Courte-  
ous reader. I well know the presses  
groane with the weight of pamphlets  
and (since this most happy invention)  
innumerable bookes of all sortes lye  
moulding in most private studies, and  
libraries, fearing the wormes, and  
desiring their readers. Nay many  
iudicious volumes of former, and mo-  
derne times doe now cum blattis  
et tincis rixari ; whilst many more  
idle vanities or raging follyes doe  
busymens minds upon worse implo-  
iments. Sed (in the phrase of Baudi-  
us) *quæ est ista profusio tempo-  
ris in hac vitz brevitate, tantaq;  
copia rerum scitu dignissima-  
rum, tempus tanquam rem va-  
cuam*

To the Reader.

cuam aut noxiā super vacuis  
impendere? nec supervacuis tan-  
tum sed noxiis, ut quæ dulcedine  
quadam sui, præclarissima quæ-  
q; ingenia allicitant ad se, & avo-  
cent a melioribus? expertus lo-  
quor, nec quisquam tibi mihi ve-  
verba dederit, ut in plurimorum  
nugis, magnum aliquod aut se-  
cretum bonum inesse suspe-  
mur. *I have therefore provided a re-  
medy in this little treatise to mitigate  
this disease, for my selfe and others  
(if they will as many doe,) have any  
confidence of an unknown phisitian.  
Heere also the patient may trust  
without danger; and knowing once  
the quality of the potion, take as little  
as it pleaseth himselfe. For the need-  
leſſe*

To the Reader.

Leſſe (which ſome perhaps, malevolent  
eſteemers of other mens endeavours,  
may object) ſubject of this booke; I  
will anſwer with a learned Philolo-  
ger: *Stultum eſt, certe ſerum nimis*  
*jam demum incipere miseriſi*  
*chartarum, quæ tam diu, tam*  
*miserè, fine omni gratia perie-  
runt, & pereunt quotidie.* Be-  
ſides, *Scribimus indocti doctiq;*  
*And there iſ not (if we beleeve*  
*Pliny) any booke out of which the*  
*laborious, and candid reader, may*  
*not collect ſome profit.* How ever I  
have made it publique for to ſerve my  
owne turne; who have now one, I  
may not repent to leave this unto, as  
a legacy, or direcſion. But I would  
be willing to benefit more, and a-  
mongſt

To the Reader.

mongſt the reſt my courteous, and be-  
nevolent reader or beſt wife.

Optarem ut placeam, ſin minus  
ut taceam

From my houſe. At  
Warneford.

T. N.

3. Feb. 1642.



# A Treatise of direction ; how to travaile profitably, and safely into forraigne Countries.

**N**ow therefore, that we may methodically signe those precepts, which in the epistle we have generally promised, it will not be impertinent to bring before the reader, their logicall distribution: and first that we may profitably bend our directions, let us behold the end, unto which, your resolution and my speech ought to be referred. *The end therefore of discreet Travaille, is Wisedome* : which undertaken

2 *A Treatise of direction, how*  
with a fortunate preparation,  
is circumscribed with two  
bounds, to wit, men travaille  
for experience sake, and the hard-  
ning of the bodies faculties; or,  
for to better the gifts of the  
mind. The first cause of expe-  
rience, and bettering the inward  
parts, carried *Plato* into *Ægypt*,  
*Pythagoras* into those regions of  
*Italy*, which were then called,  
the greater *Græcia*, and ushered  
*Apollonius* ( that I may use the  
words of *Hierom*) unto the scor-  
ched desarts of *India*, and the  
secret conclave of the *Sunne*.  
The latter moved those great  
warriors (if wee allow not the  
desire, of renowne to bee the  
only cause) *Alexander* and *In-  
dus*

lius to take farre Journeys, that they might not only in words, but in verity prove themselves as well hardy, as valiant.

Therefore that great *Macedonian* monarch, when hee observed a Common Souldier frozen almost to death by passing through those mountainous Counties ; descending from his throne, or chaire of state, placed the halfe dead souldier therein, that after those delicacies of ambition, which hee bought by the endeavours of the common souldier, hee might obtaine the fame of a compassionat and hardy man. So often *Iulius Cæsar*, that true, and legitimate

4 *A Treatise of direction, how*

*son of Mars, as wel in his descent, as actions, was wont to take, not only the same diet, and lodging with the meanest of his souldiers : but sometimes upon especiall occasion, he was used to prevent the marches, and with incredible celerity to passe one hundred miles within the compasse of one day.* Rightly did these famous chieftaines understand that true, and ancient sentence of the poet *Timocles in Atbeneus* : l. 6.

*Each noble soule most labours takes, for why ?*

*His honours issue from his Industrie.*

Heated with this Imagination, did *Alexander* after the laborious siege of the City *Oxidrace*, leapt in a most ardent sweat, into the river

*Cephysus*

*Cephus*: that by enduring at the same time the heat of the south, and the cold of the north, he might shew the strong composition of his body, and the Invincible tolerance of his mind. But much more was the wonderfull tolerance of the Phylosophers, as though there had among them beene this only strife, which should be able to endure most. For *Zeno* the master or beginner of the stoick sect, when he might have lived safe in his owne Countray, travelled out of desire of increasing his knowledge, and shewing his constancy, into Sicilie, to the City of *Phalaris* that most inhumane Tyrant, named *Agrigentum*, being so confident of his Towne

*A Treatise of direction, how  
owne abilities in enduring, saith  
Valerius l.3.that by his precepts, the  
barbarous ferity of the people, and  
cruell savage in humanity of the  
Tyrant himselfe might be mollifi-  
ed. A Philosopher also of the same  
name being entertained by Near-  
chus likewise a most fierce Tyrant,  
and after some conspiracy lagainst  
him being taken and also freed  
from the tortures of the rack upon  
hope of some farther Confession,  
approching neere unto that mon-  
ster of men, he so strongly fastned  
with his teeth upon the eare of the  
Tyrant, that he bit his eare from  
his head; neither left his hold un-  
til his bowels were plucked forth.  
Strange are the examples of Anax-  
archus, Theodorus, Caelanus the In-  
dian*

dian, & of other Gymnosophists, which we read of their tollerance in this, and other authors: al which to adde unto this Topique will be both tedious, and unnecessary. And certainly this is most plaine- ly Confessed, by al that read the examples of histories, that men which have beene Inclined to tra- vaile have nothing so much desi- red, as glory, and credit, amongst those forraigne nations where they have beene entertained, which some have endeavoured to obtaine by the vigour of the minde, and the faculties of an un- derstanding, shining with the sparkes of vertues and learning: others have laboured to get by the vastnesse, strength, patience, and

8 *A Treatise of direction, how  
agility of their bodies. But this o-  
ftentation of bodily strength is  
more sordid, then the other, which  
is most ingeniously decyphered  
by the witty Poet Martiall.*

*Hoc ego tuque sumus: sed quod sum  
non potes esse.*

*Tu, quod es è populo, quilibet esse potest.  
We both have humane shape: but what I  
am*

*Doe what thou wilt, thou canst scarce e-  
ver bee.*

*Bat such a one as thou, each Cobler can  
Or any worme of the Vulgarity.*

*Homer also, a most exquisite mo-  
tall Philosopher and Poet, being  
about to designe the perfect linea-  
ments of a discreet Travellour,  
doth not assigne him the strength  
of Ajax, or the cholericque fury of  
Diomed,*

to travell safety and profitably. 9

Diomed, but under the person of  
Vlisses frameth him, a subtle obser-  
ver of mens manners and rites po-  
litique; for this was hee,  
Which often and with good discretion  
saw  
Each Cities manners, and each nations  
Law.

And many troubles barbour'd in his  
minde  
How he againe his native home might  
find.

Or as Horace paraphraseth :  
Which Conquerour of Troy, had many  
seen  
Of Cities, and in many places beene :  
Which by providing for his fottish  
Crewe,  
Himselfe into ful many Troubles  
drew.

*A Treatise of direction, how  
And yet by strict observance of what's  
past  
Through many waves, saw his owne  
home at last.*

As it were exemplarily treading out the pathes of the most grave Philosophers, and Travaling to learne experience, and teach prudence. Not as many braine-sick Travellours doe in these times ; which live from day to day, as the proverbe is ; and being overheated by a furious brain, doe skip inforaigne Countries, without method or discretion, from one place to another : or inflamed with an incessant desire of dancing up and downe, practise nothing else, but to advance their unruly and headlong passions. These a considera-  
tion

tion of their universall emptiness both in braine and purse (any wise and prudent man would suppose) if they had bat one Dramme of discretion, would send backe, although with loss into their Countries. Infinite numbers of which summer Birds, that are onely like swallowes or Cuckowes, good for the sack and smoke in the chimnies, doe so overheat themselves with hot exotique wines and fruits, perpetually gowstering on the *French* or *Italian* delicates, that scarce one of 10 returneth home alive. How many at the as fault of the *Groine* and *Lisbone*, when *Don Antonio* the base would have recovered *Portugal*, were sent unto their latest homes in a forraigne

forraigne soile by heedlesle devou-  
ring of out-landish foode ; here  
numbers dyed (as one speaketh)  
and distempers were Conque-  
rours over the English Victors.  
The same fortune run many of our  
young lusty merchants and mar-  
iners *In laya*, at *Bantam* ; at the  
*Moluccaes*, *Amboina*, *Banda*, the  
gulfe of *Bengala*, *Coromandel*, *Pegu*,  
*Tenuſſery*, *Mocaffer*, *Acben*, *Sumatra*,  
*Zeilan*, and finally in all those hot  
Countries of *China* and *Lapon* ;  
which doe overthrow your  
health with the hot fruits of those  
Countries, and by excessive drin-  
king of a strong wine, Called  
*Arecca*, Common throughout all  
the east, and with the contagious  
women, and almost as Contagi-

ous

ous heat of the Country. And many (if not to many) are those, which wearied with the delights of their owne Country, see *Italy*, *Spaine*, *France*, upon as hard conditions: which besides the Inconvenience of French affronts, and *Rodomantodo* duels, Spanish Inquisitions, and Italian suspitions (with *Naples* buttons sometimes to boot) run them into many irrecoverable hazards. Pity it is (saith a discreet Travellour) that the parents, tutores, guardians, and friends will permit, much lesse egge on rash inconsiderate hot headed spirits, and vaine glorious brain-sick youths; whose only studies at home hath beene their cup, pipe and some butterfly Vanities, from the frying-pan

pan into the fire; from Domesticall into foraign madnesse; as though the change of Ayre for a feav'rish body, & an ill temper'd mind, were to be preferred neere the seaside, when as Horace rightly sayeth,  
*Those which beyond the sea doe run  
Ill taught, the climate only change  
But not their minds, now quite undone  
Since they were suffred thus to rage.*

For if the most Crafty *Ulysses* himself could scarce after Innumerable hazards, and losse of his companions, see the smoke fume out his owne palace in *Ithaca*, and was knowne by none of his friends; except by one old mastiffe (which it seem'd liv'd longer then cures doe now a daies) what shall wee think of their unhappy courses,

ses, which having neither wit, age, nor experience; ruine all their patrimony at home, and cannot spare, when they most abound? Certainly such brainsick skippers (as *Lipfius* speaketh) are like to returne more fooles then they went forth. For such endeavour not to make better their minds faculties; but only desire to jette up and downe, that they may know the length of the waies, and the names of the cities. There ought therefore to be limits, and bounds set before these travellers, or rather skippers, that may opportunely keepe them in the path way of discretion.

The first limit therefore ought to be, the Consideration of our purpose; and to what end (as the

Poet

Poet speaketh, we are ordained, what the order of things is, what Course of life wil befit us; what may be the vocation of our necessity and Inclination.

Also whether it bee convenient for our naturall addi<sup>t</sup>ions, the health of our bodies, the profit of our affaires, and the manner of our Conversation to travell. Then it is necessary to observe into what kind of regions, and sorts of men we are to passe: as also what things are necessary for such a resolution: and in all these circumstances we must take great care least we bee deceaved. That which followes is that we must have a regard of wel setting those things we leave behind us, and not (as some doe) ought

ought wee to thinke, that our estates will follow us from one land unto another. There must be some certaine end (as Persius saith) unto which wee must direct our actions, and a certaine marke or scope to be aimed at, must alwaies be before us. The longest day hath a night following, which Cometh although slowly, yet at length it arriveth by degrees. The long Journey too hath an end, and brea-theth into a fainting period it being the generall aime of all discreet Travellours, there to dy, where they have beene borne, to end their lives in their native soile although, as the Ancient Poet hath it.

To heaven still, we find an equall way  
Whither

*Whither at home, or else abroad we  
stay.*

Yet (as Tully speaketh) our Country hath in it a certaine inticing sweetnesse, and delight, that young men oftentimes doe affect the very beames of those houses in which they were borne. Wherefore let every discreet Travellour, build or settle some mansion in his owne Country, if he be able; that he may be the more gratefully received at his returne: otherwise he is rather an exile then a Travellour, neither travelleth such an one that he may come home more sufficient, and better instructed: but if he repasse by chance, that he may appeare more desperate, and unhappy. Or oftentimes it hap- peneth

peneth, that he which contemneth, and Slighteth his Country, is slighted also by his Country. Therefore let each Travellour settle his affaires, as well, as he may, before his departure. For in his owne Country and family each wise man doth use first to begin Vniformity.

These things being warily observed, it is necessary to purge the mind from the dreggs of ill humours, and violent passions: and first of those innate bitternesses, which with their sharpenesse infect each thing we taste: next those impolished crudities, which may disgust foraigne nations. For every severall clymate hath amongst the ruder sort of Inhabitants some humours,

*A Treatise of direction, how  
mours, and whimsies predomi-  
nant; which carry with them a  
distast being Iudged by the palate  
of a stranger. so the French are ac-  
compted vnconstant and rash; the  
Spaniards proud, and vaineglori-  
ous; the Italian suspitious and re-  
vengefull; the Germans, blockish  
and heavy; the Sicylians, Luxuri-  
ous and effeminate; the Polonian,  
barbarous and insolent; the Russe,  
Cruell, and yet parasiticall; the  
Hungarian, furious and distasteful.  
Generally also the Europeans are  
dreadlesse and rash, the Asians  
slothfull and effeminate; the Afri-  
can subtile and mercilesse; the A-  
merican savage and heathenish.  
Our extravagant humours there-  
fore, when we Travell are to be  
polished*

polished with the rasor of a mild and well qualified temper, that a man may Converse with forreigners, without shame to his Countreymen, or offence to strangers. For nothing, in my opinion is more dangerous, and madde then for a Travellour in strange regions to commit those things, which being not fitted to the civility and custome of the places, he converfeth in, may call into question the genius of his Country, and the Ability of his owne discretion; so that if any sudden affront or mischance happen, he may seeme to beare it deservedly, whilst his owne ill carriage may be made the occasion of his unhappy successe.

It is therefore a very necessary  
and

and considerable worke for all  
discreet Travellours to cleare  
themselves of the burthen of un-  
necessary passions before they de-  
part from home. For it is a very  
difficult matter to polish ones edu-  
cation in that place, where all the  
faculties of nature are so put out of  
order, that scarcely our best endea-  
vours can free our selves from ma-  
ny hazards, and inconveniences.  
For aptly doth agree to many,  
which neglect this rule, that say-  
ing of the Poet Horace :

*They change oft-times the clime  
not manners, which doe passe*

*Their Country shoares*—Yea often  
(as Seneca hath it) passions, the frai-  
lities and Infirmities of humane  
nature do most frequently follow  
those

those wanderers, which depart from their Country out of a vaine wearinesse or Curiosity : whilest those sincere abilities which they possessed at home are infected with Exotique contagions. Neither are those passions eased or cured by time, which are rather increased by practising Trifles. And in another place the same learned and judicious Philosopher : Thou art about to change thy Country : but observe, if by avoiding that, thou canst avoide thy selfe ; and not rather contrariwise ; thou bearest not about thee, the aggravation of thy mischievous passions.

As those which are sicke of a feaver unquietly tosse, and tum-  
ble

*A Treatise of direction, how  
ble themselves about, vainely  
hoping for ease: so many times  
doe those, which being sick and  
diseased in their minds change  
climates, desiring to remedy their  
ungoverned affections. For this  
is the way rather to uncover,  
then to take away the disease:  
to confess & betray this inward  
heate, and not to heale it. Ele-  
gantly saith the Roman wise  
man: It is the property of a sick  
man to endure nothing long,  
but rather to use changes as re-  
medies. Hence are those wan-  
dring peregrinations undertaken,  
and many shoares passed over,  
and sometimes by land, other  
times by sea, over-wearied in-  
constancy contemning her 'plea-  
sant*

lant abode, is imployed. Such therefore doe rather fly away from, then avoide troubles, as that hart in *Virgill*.

*Whom 'mongst the Cessian Forrests  
With a dart*

*The buntesman wounds: he feeling  
once the smart* (gone,

*Flies swift away, & to the woods is  
The Cretan woods, and now forgets  
his home.*

But yet this flight is but to little purpose, because as the same Poet addes.

*Vnto his side doth sticke  
The barbed dart, which first his ribbs  
did prick.*

Therefore before a discreet travellour doth undertake any Iourney or Peregrination, he

C                   ought

ought to reduce his pasfions to  
to the rule of Tranquillity ; that  
so he may walke in the pathes  
of reason, and felicity. Let his  
Course also looke generally up-  
on that which is vertuous : For  
that which in it selfe is honest,  
is profitable for all men : as the  
observation of customes, habits,  
rites, governments of thofe men  
and commonwealths which we  
fee; which ought not to be negli-  
gently forgotten, or supinely ob-  
served. And therefore most wisely  
did thofe Ancients, and amoungſt  
our later travellours, ſome few  
of the moſt judicious, which did  
commit to their brieſe note-bookeſ  
the adventures of each day : and  
the notable Acts of each weekeſ

to

to their diaries, Kalendars & Ephemerides ; from the concise magazine of which small library, they might (in *Macrobius* his fence) as from a store-house, drawne out plenty of provision, to put of the famine or barrenesse of oblivion, or their confused memorials. For the Table book, and this briefe kind of writing, is the index & life of memory; and may be made the Ingenions enlargement, of those things, which new matter may consummate, and finish. Vpon this grasse let each laborious oxe ruminante, that at length, he may be be able to tread out the pure and solid Corne of observation. And least the forme of this kind of observation may halt, in a Iudici-

ous Travellour ought to instruct his mind with the arts (amongst which painting and limming are of best accompt) and libe-  
rall sciences, that with their aide and direction, their notes may be reduced to a methodicall order and forme. Not after the manner of some ignorant Triflers, which while they want matter, and vnderstanding, gather together heapes of vanities ; or being blinded with faction and preju-  
dice only sort but such thinges, which are pleasing to their pas-  
sions, and the Current of the times ; utterly neglecting, and re-  
fusing those things, which may either rectify the error, or amend their judgement, but how to support

to travell safely and profitably. 29

support these injudicious wan-  
derers, the generall Topiques  
which follow may not unfitly be  
observed.

Now therefore will I endea-  
vour to signe out limits, which  
may regularly direct those, which  
purpose to touch upon forraigne  
shoares. It shall be therefore ne-  
cessary for those which enter a  
strange Country, to observe these  
two things; with whom to re-  
maine, and in what place. For  
some, whilst they passe not to the  
chiefest and most noted places of  
the Countrey they now are in,  
but to some sordid and meane  
Towries, rather seeke a lurking  
for corner their ignorance, then a  
place for instruction. A stranger

*A Treatise of direction, how  
therefore must labour and endea-  
vour, (if he may without any  
great inconvenience) to seeke the  
chiefe seat and head of the King-  
dome, wherein he resideth; neither  
that, in any violent hast, but by  
degrees: that the Iuice of his under-  
standing may draw unto it the  
manners of the Inferiour regions,  
and in a manner naturalize them,  
that so more safely and easily, he  
may arrive at the summe of his  
wishes. Aptly doth *Tacitus* teach  
vs this necessity in the sixth booke  
of his *Annals* Chap. 8. instancing  
of *Phraates* the Parthian, which  
being placed in the roome of *Artu-  
bannus* by the Emperor *Tiberius*,  
whilest over suddenly he leaveth  
his Roman Customes, and fol-  
loweth*

loweth the guise of the *Parthians*, he being not able to brook so sudaine a change, falleth sick and dyeth. In the same manner one *Tho. Randolph* in Queen *Elizabeths* time being Ambassador to *Ivan Vasilonoch* Emperour of *Moscovia*, reporteth himselfe to have narrowly avoided death or extreme sicknesse, which he had gotten, by changing his English habit overquickly into a Russian apparel. For the sodaine change of any habituated Custome, is so dangerous, that sometimes ordinary things disfused bring on the necessity of death. Wherefore by degrees, the forces of custome are to be mollifyed or hardned according to the nature and customes

*A Treatise of direction, how  
of the place, to which we intend  
to Travell, that when we come  
to the mature places of observati-  
on, we may shew no infections  
of bitternesse and spleene. This  
preparation being orderly practi-  
sed, we ought to proceed warily  
to the chiefest places of the King-  
dome. I call not those places the  
chiefest, wheré the Court doth  
usually reside, (which sometimes  
chooseth the most pleasant, not fa-  
mous places) but those Cities,  
which are most ancient, popu-  
lous, noble, best served with  
merchandizes, and if thou hast  
any finacke of learning, where  
there is some *Academy* ; as in  
*France*, *Paris*, and *Monpellier* ; in *I-*  
*taly*, *Rome* *Bonona*, and *Padua* : in  
*Spain**

Spain: Toledo and Salamanca; in Germany Strausburg, and Basill: from the happy concurrence of which famous places, not only all sorts of exquisite learning but the very genius of urbanity, and civility; and the sum of all profitable Conversation is to be enjoyed. In which places' commerces of all sorts are used, the Treasure of all humane knowledge is layed up, and all other conveniences to advance a Travailour to the heighth of civill knowledge are to be found out. Here also are not only bookes Containing all sciences, (which may perhaps not over please, the unstable heads of some jetting passengers) but the most humane and lively Volumes.

of famous men ; whose discourses, exercises, and polite conversations (if they be seriously admitted into a mans minde) are the best epitomes of those regions. In such places, as in the *Cyerban* groves, and *Parnassean* hills, a Travellour resolving to stay ; he ought so to frame and settle himself, that his mind be not precipitate, and unconstant, and so may loose, by to nimble and frequent motion, its due and observable considerations : and least by to nimble departing out of the right path of Judgement, it may not shew the sudden Capacity of an Ingenious understanding, but the heady rashnesse and too apprehensive wearinesse of a stable happiness.

To

To this observation, succeedeth, that a Travellour having Conversation, with learned men, should first rather endeavour to learne, then be ready to speake, and to understand then to teach. First it is a great and especiall hinderance of wisedome to speake much; and to desire the opinion of a ready orator, without knowledge or sufficiency. For pride and a bollder Carriage then usuall, are vices most contrary to the humility of Instruction; which vices striving to send forth the sounds of an arrogant expression, often shew a selfe love and ignorant vanity in the speaker. We must therefore labour to observe with a gentle, and quiet behaviour, being qualified

fied rather, with the desire of Instruction, then, wearied with the distast of information. Neither (as many doe) let us thinke our selves in the gallery, before we are entered into the parlour. For many (as *Seneca* well adviseth,) had arrived unto the perfection of learning ; if they had not supposed themselves perfect to soone. This evill is to be avoided, because it is most common, and yet not so common as dangerous. For now a daies nothing is so usuall, as for some proud, swelling, empty, unskilfull gul-gallant to fall into the extremity of arrogant babling ; and being intoxicated with the heat of vaine glory, and selfe love, to boile out trifles,

and

and ridiculous language. And al-  
though this vice be to be ab-  
horred every where, as a mis-  
chiefe which is a very great ene-  
my, unto all quiet and sober com-  
munication; yet especially it is to  
be shunned by a Travellour into  
forraigne Countries, unto whom  
all things ought to seeme strange,  
and new; unlesse he desire to ap-  
peare imprudent, or at at least-  
wise improvident. And therefore  
*Lipfins* speaketh aptly: Almost  
every man of the meanest sort  
can babble, wander, discourse sop-  
pishly, and ramble without  
feare or wit from one place to a-  
nother: but few can learne and  
search with quietnesse and dis-  
cretion; which is the true end of  
Travailing.

Travelling. Refer therefore more to thy Instruction, and sufficiency reall, then to the vaine glorious ostentation of babling, and to that infectious itch of immethodically prating. Neither unfitly only doth the over-nimble discouer in forraigne Countries let slip his words, but sometimes dangerously. For it is a very hard thing for a man that talketh much, sometimes not to faile: although he knoweth the matter of which he discourses: but it is impossible for a man which knoweth not the maners and customes of the men and place before whom and where he is, to deliver his minde, not to erre and sometimes most grossly to be deceaved. Therefore

let

let every wise Travellour, with as much care as he may, sacrifice unto the two shrines, to wit, of memory and silence: to memory, that he may hold fast all things, which are good and profitable (for he shall according to the phrase of *Martiall*, see some few good things, many indifferent, and very many ill examples:) and that also he may refuse the things, which are not convenient for a well nurtured education to follow: like those strong and profitable scaines or nets, which reserve the great and large fishes, but let the worthlesse small fry drop backe againe into the sea. Let him also sacrifice to silence, if not equally, yet in a plentifull measure,

*A Treatise of discretion, how  
sure, because he which according  
to the Poet, is like water in a foun-  
tain, is to full of holes, to reserve v-  
erily judgement any matter of im-  
portant consequence. But thou art  
dy to reply ; or rather peremptor-  
ily question me. Dost thou pro-  
hibit a Travellour to use the be-  
verage of his Tonuge, which is more  
acceptable to most men, and of  
serveth better then a carvoch, to  
passe away the dull lioures. I  
swear, that my purpose is not  
to stop their mouthes, which with  
discretion can bridle their  
course; but only thus much I  
monish thee, that thou beest  
a perpetuall writer of thy owne  
concernements. Take liberty  
, gods name, saith a wise man*

, of speaking, not only on the  
,, way, but in the Inne, if thou fin-  
,, dest fit company : yea in any  
,, convenient place, neither only  
,, before supper, but at, and after  
,, it. But let thy speech tend to  
,, some one of these ends ;  
,, which seeke and enquire of the  
,, manners, lawes, site, and con-  
,, dition of each city ; I adde, which  
,, discourse of the Princes, warres  
,, Events, and whatsoever is rare  
,, and unusuall. But alwaies  
,, thinke more wisedome to be  
,, placed in few then many words,  
,, so the questions be apposite and  
,, pithy. Seeke and enquire there-  
fore rather like a scholler, then like  
a Teacher. Discourse of other mens  
actions, resound not thy owne  
Knowledge

For that Travellour, which  
can abstaine from any glosse of  
his owne commendations, cometh  
neere the rundell of perfection,  
and is both happy, and iudicious.  
To the discreet modesty of  
which elocution, two observati-  
ons do occur: the first is alwaies to  
endeavour (if thou haft not given  
thy name unto the muses and their  
instructions, whereby to increase,  
or at least wise lay the foundation  
of the neighbouring languages) to  
get the acquaintance of honest  
and learned men. From these many  
helpes may be easily obtained. For  
by their meanes thou shalt be able  
to view and understand, all the  
ancient

ancient and moderne monu-  
ments, worthy the sight in the ci-  
tys thou passest, thou shalt have the  
entrance into the most famous li-  
braries, Schooles, and Colledges, and  
see, not only the outward furni-  
ture, but the inmost riches, of  
those happy receptacles : besides  
by the company of these, thou  
shalt avoide all those circumfor-  
neous and light-headed ramblers,  
which insinuate themselves, and  
their companies into the society  
of unbridled young Travellours,  
and often, by the corrupting of  
the manners, lead them into all  
manner of hazard. For most True  
is that sentence of a learned mora-  
list: *All those which indulge Luxu-  
rious Courses, doe decline a follower  
of*

4. *A Treatise of direction, how  
of Learning, and ingenuitie with  
kind of detestation.* And this gre-  
Commodity, shall they also, ob-  
taine, by this happy conversation  
that they shall (if they will) rect-  
fy, what before hath beene in the  
manners amisse. For learning  
often doth profit more, by de-  
stroying that which before was  
corrupt, then by implanting after  
the emendation of our natures  
that which is sincere; it being  
alwaies a greater labour to clear  
a woody and marsh Countrey  
and to prepare, it then to sow it.  
this be so, how much importeth  
a wary & experienced judgement  
(but most of all a raw and green  
one,) to desire the company  
learned and honest men; by whose  
conversati-

conversation ; a mans minde is oftner wholesomely instructed, then vainely delighted? Notwithstanding all these conveniences, most people of this latter age, doe strictly desire such company, and name those, most commonly, good *fellowes*, and *boone associates*, which please them with ridiculous passages, and whet their Luxurious fancies, by flattering their effeminate *Inclinations* : and abhorre those asfoure, and distastefull, which with their grave and serious admonitions open a way to vertue, and shut the passadges of vice: when contrariwise every discreet man, chuseth, a friend, as one would doe a medicine for his health, the more sharpe, the more founde.

*founde. And besides; Not onl  
there is no benefit gotten, by con-  
sorting with foolish and debona-  
Company, but rather an infinit  
heape of mischieves; whilest from  
their frivilous, and infectious di-  
course, the hearers draw muddie  
rather then water; and tak-  
pains to quench their thirst, not in  
a river, but a Poole. For rightly say-  
that wise man *Seneca*, We soone  
accustome our selves to learne the  
ill qualities of those, which are  
indifferently good, then their ver-  
tues. So *Alexander* the great (as  
*Quintilian* reporteth,) drew some  
vitiuous Imitations, from his master  
*Leonidas*, which being a valiant  
and martiall Emperour, he could  
not shake off. *Marcus Tullius* also  
recordeth*

recordeth of some fantasticall Rhetoricians, which being not able to expresse, the severall graces, and excellencies of their tutours, endeavoured only to follow, and imitate, such frivolous gestures, which were most unproper for either of them. So easily doe most men fall downewards, and so prompt and ready a thing it is, to decline from the rough way of rough and laborious progreffe of vertue, into the obvious path of vice and slothfullnesse. True therefore is that saying of *Nilus*, The first passages of vertue, and Ingenious proceedings seeme hard unto the disciple, because the nature of man from it's very Infancy, is conversant in all license and idleness.

nessse; but to those which arme  
with noble resolution, have  
passed unto the middest of the  
steep ascent; the way seemeth  
altogether light and easy. For  
all manners being better qualifed  
with the mixture of good  
stomes, at the length are quite  
abolished with the memory of  
those pleasures, which abhorre  
from reason. Of the force and un-  
happy prevalency of this sloth-  
full custome, another learned mo-  
ralist named *Diadocbus* hath these  
words. Great is the force of  
Custome, as well in society as in all  
other things. For out of use pro-  
ceedeth a habit, from a habit a-  
riseth a naturall necessity. Which  
to change is most hard, nay some-  
time

times impossible. It behoveth him therefore which desireth to travaille with profit, and safetie, neither much to desire company, nor (yet) to mixe with confused troopes ; or yet to ramble to every meeting of strange and vnlknowne persons. For the going abroad upon small occasions , consumeth most pretious time ; and the conversing with every triviall companion, either draweth foolish and dangerous tautology ; or enticeth a man from those disciplines and exercises, which before he addicted himselfe unto without hinderance . Let therefore a wise man abstaine from the ordinary and confused company

50 *A Treatise of direction, how  
pany of men, and let him endea-  
vour to consort himselfe with  
thofe, from whom he may re-  
ceave profitable information.  
For it doth often happen, that  
thofe which are strangers, and  
doe without much wariness  
deliver their mindes and opini-  
ons, are often ensnared by ſome  
certayne crafty Promoters or In-  
formers, which of-  
is this. often take away not on-  
ly ſuch trifles as ones purſe, mo-  
nie and raiment: but alſo when  
they have done ſhat and much  
more, theſe men being conſci-  
ous of their own unworthi-  
neſſe and obnoxious to the torments  
of an unquiet conſcience, they  
intice the ſecure prater into ſome  
velita-*

velitation or strife of language, which being by them craftily exaggerated, at length grows into or produces a capitall crime. And so often perisheth with his unprofitable, and rowling eloquence, that unhappy travellour, whose aime and vaine-glory, is to be knowne & honored by his rowling tongue. Let therfore every man, which pretendeth to enjoy the least dramme of discretion, judiciously and advisedly consider what, and before whom he intendeth to speak: neither let him weigh only his conscience, the plaine meaning and sence of those things which he is about to declare; but the consequence

52 *A Treatise of direction, how  
of those things he purposeth to  
discourse on, and the fidelity of  
the hearers before whom those  
flying words are to be let slipp.  
For there are many, especially in  
forraigne Nations ( amongst  
whom much is consecrated to  
guile, and little to honesty )  
which are of soe heady and for-  
ward a malice, that they study,  
endeavour, and labour nothing  
more, then to entice men into  
the snares of hasty language,  
from the dangerous implications  
of which, a sodaine ruine may  
like some quick flashes of light-  
ning, arise. Therefore let every  
wary Travellour; set a watch  
upon his lipps, ( which Homer  
calleth *Septum Dentium* ) five*

knowe, although hee may seeme able to discourse, subtilly, eloquently, and politely, yea and perhaps, without offence of the hearers: For amongst many the very nimblenesse, and affable curiositie of the Wit, stirreth up malice; and these which thinke to excell others, and to gaine a generall admiration from their hearers, or rather spectators, are not seldom rent, into many disgraces, by the biting and venomous teeth of snarling envy.

Notwithstanding a meane ought to bee imposed upon this suspition, only before the unknowne rabble let this caution be exactly observed. But

D 3 if

54 *A Treatise of direction, how  
if thou hast (perhaps) gotten a  
bosome friend, a man whom  
thou hast observed to be discreet,  
and cordiall ; and such an one,  
whom thou hast tyed unto thy  
affaires, with the eternall bands  
of affection ; open thy minde to  
this man ; but discreetly and  
warily : proceeding after the  
manner of *Scipio the African*, with  
his friend *Servilius*, as *Ennius* re-  
porteth.*

*About to speake, he cal's his friend,  
with whome*

*Oft lovingly and freely at his home  
He had discours'd, (when oft the  
day grew late, )*

*Of things were done, where that  
the Senate sat.*

To

to travell safely and profitably. 55

To whom most freely he might talke  
his minde.

And of all businesse a sure closet  
 finde.

With whom be pleasure great had  
tane, and Joy;

Whose noble soule no sentence bad  
can sway.

A man that mild is, learned, faith-  
full, just,

Of nature sweet, that never brake  
his trust.

Of tongue facile and fluent, and  
content

With that which is his owne, and  
fairly spent.

Discreet, and speaking in good sea-  
son, all

That he attempes to utter; which  
can call

D. 4.

To

56 *A Treatise of direction, how  
To minde old and new actions, and  
can finde  
For secrets, a close barbour in his  
minde.*

If thou hast the good fortune to obtaine, so true a picture of friendship, as this description doth afford, thou mayst not feare to trust those secrets unto his safe custody ; which may discreetly be permitted for a faithfull man to know. Yet ought good caution to be used, least that our judgement be deceaved, and left under the cover of friendship, may be hidden, the enticing and dangerous practises of a malitious enemy. Poisons are often given (saith Hierom) covered with hony, and those vices

vices often deceave, whch are adorned outwardly with the shape of vertues, Ovid speaketh rightly.

*A safe and common way it is, for to deceave,*

*Under pretence of love which true love doth bereave.*

And to the same purpose

*Lucretius:*

*For as the Nurses which to children give*

*Troubled with wormes those ver-  
man to derive*

*The bitter Century root, doe touch  
the cuppe*

*About the brims with a delitious  
suppe:*

*That so the silly knowledge of the  
child*

*May drinke the bitter potion, made  
thus mild.*

Even thus also doe these Quacksalvers of vicious and corrupt manners, endeavour to set of with faire outward appearances, those polluted actions, they endeavour to infect others withall. For the most impudent forehead cannot chuse but blush to commend any vice in its owne native vilenesse, and abhorre to invite men to these rockes of the *Syrens*, without the outward *Tinctures* of custome and luxury. Wherefore with great caution and most diligent observation, let that friend (what soever he may appear) with whom thou meaneſt.

nest to participate thy counsels  
be heeded: because true friend-  
ship is rightly conglutinated,  
,, and ioyned amongst none, but  
,, those which be equalls; and  
,, although one may be un-  
,, equall before this knot, yet  
,, doth it allwaies after this re-  
,, ciprocall affection, equalize  
,, them into the same degree of  
,, fortune, and correspondence:  
rightly therefore speaketh that  
eloquent Roman Lawyer Minu-  
tius *felix*: *Friendship doth alwaies*  
*either finde or make men equalls.*  
And St. Hierom let a particular  
man glister with golden robes, and  
from his large chestes, let his shi-  
ning plate be produced. Charity  
cannot be exceeded; love and  
affection

50. *A Treatise of direction, how  
affection are not to be bought  
with money : Friendship  
which once can end, hath ne-  
ver beene true or sincere. Thence  
also hath proceeded that ancient  
proverbe of the Greekes ; That  
*all things amongst friends are com-  
mon* : because the parity and e-  
quality of their minds doth  
so communicate all outward  
goods offortune, that the great-  
nesse of the one can never be  
a hinderance unto the meanesse  
of the other. But this parity of  
mindedes, seemes rather to pro-  
ceede, from the source of their  
common inclination to vertue,  
and not from the contrary ap-  
parent quality. Which consent  
is so rare, and in a manner so  
impossible*

impossible to find, that we may easily conjecture the hardnesse of it from this one demonstration. For who almost amongst the generall and moderne sort of people, doth not desire to creepe into his neighbours secrets with the intent to destroy him, with a subtle and crafty intention, being rather arm'd for ruine, then prepared to require the mutuall aide, and helpe of a friend? Many faire glozes and shewes may be ready (perhaps) amongst the company of our equalls, many plausible, and enticing pretences; Oh how either of favour with true! Superior magistrates, by interposing some efficacious petition,

petitiō, or by directing our familiar affaires, in a seeming smooth Course; which subtleties are wonderfully affected, by those which rather desire to abandon, then to seeke cordially for true friendship: Whereby they may perswade raw young men, that they are most honest and right hearted good natures, and perhaps by these sleights, they may purchase the opinion of wise men, being the more able by these jugglings to set upon the secure innocent, now over confident of their fidelities: when at the same moment in their hearts reigneth all sort of guile, envy, malice, hatred, emulation and heart-burnings, which like the

to travell safely and profitably. 63

the *Trojans* out of the fatall horse of *Epeus*, doe with a number of most strange and sodaine calumniations, rush out upon their seeure enemy, and drive him into perpetuall ruine and despaire. What feare, amazement, griefe, and horrour falleth then upon those, which giving credit, unto these mens *Syrenian* enchantments, thought all their secrets, and open follies to be buried in oblivion. What teares, what mourning?

*When th' image of that sad night  
did appeare*

*Which was the last time of our being  
beene.*

Therefore especially beware,  
unto whom and what thou spe-  
keſt

kest, and whom thou choosest to be thy bosome friend. Yea playing any game with thy own brother by *Hesiods* direction.

— *A Witnesse choose Least thou his love, or else thy money loose.*

Consider therefore maturely before thou plightest the troth of mutuall affection with any man, unto whom thou dost trust thy selfe. For acutely of this Cautele speaketh *Theogonis* in his learned morall directions to his friend.

*About thy friendship my mind troubled is,*

*Whither in love or hatred I may misse.*

*These passages so obnoxious to*

to dangers (perhaps) the too  
secure reader wil hardly beleeve;  
saying it is the property of a  
minde vexing it selfe before ne-  
cessity doth require, to wait and  
expect it's owne dangers; often  
using that sentence of the anci-  
ent Poet.

*He that death in health doth feare,  
Looseth all his quiet here.*

Judging it also to be an easier  
condition not to live at all, then  
to be coop'd up with so many  
Circumstances and considerati-  
ons. And as those, which are  
tortured by unskilfull and slow  
Physitions, would rather perish  
by the head strong obedience,  
unto their owne inflamed ap-  
petites, and irregular digestion,  
then

then live according to those precepts, which are the means of health. So these improvident men would rather permit all their affaires to meere chance, and the uncertaine current of the times, then to regulate themselves, in choosing the demonstrations of experience. To these men puffed up with the opinion of their own sufficiency (that I may passe over the sluggish heaviness of others) we write not; nor greedily desire those menstastes, whose stomaches being already filled with crude humours, doe not only contemne (as the Poet speaketh) ordinary viands, but soone disgust the purest elixar of philosophy. To these I say,

I propose not the hard fates of sundry armies, regions, cities, Islands, which have sodainly perished, with to much confidence and presumption of security. But before these mens faces I exhibite the idea of their conversations, selected out of choice and true Histories; which have brought upon themselves sodaine deaths, and most unfortunate ruines, by over much trust unto those which have deceaved their professions, and carryed two faces under one hood. Let therefore any supine or negligent frequenter of every publique society they meet, look upon the conspiracy of *Vibulenus* against *Blasius* mentioned in the first booke of *Cornelius*.

*Cornelius Tacitus* his *Annals* : and afterwards let him observe, the fained and guilefull friendship of *Cepio Crispinus*, towards his *Praetor* of *Bythinia*, *Granius Marcellus* : who having receaved from him, both encrease of many honours, and divers other benefits, because he could *Not to his owne desires encrease his fortunes*, accused his friend unto that most cruell Emperour *Tiberius*, that he spoke ill against and inveighed at the wicked and dissolute life of the Emperour. This mans ill example (saith Cor. farther) did *Romanus Hispo*, and many others follow ; which enquiring into many mens lives and actions,

actions, did continually search about for some occasion, whereby to feede the cruell desires of their Tyrannicall Prince. Hence (saith my author) many poose rascalls following this promoter, became rich, which by these base and unworthy practises from the most meane places of birth and fortune, lifting up their heads, were upon a sodaine growne to be most powerfull and fortunate. Turne to the 7. chap. of the second booke of *Annals*, and there thou shalt find *Libo Drusus* accused of treason by his most intimate and familiar friend *Firmus Cato*. *Drusus* (it is the historians report) by his ill and deboist example,

70     *A Treatise of direction, how  
example, this Cato, enticed and  
lead on to all lasciviousnesse ;  
and afterwards drew him into  
debt ; and engaged his land in  
morgages and usury : And  
most faithfully for a Time did  
he deale with this his friend in  
their common affaires ; untill he  
had gotten firme arguments and  
witneses to make good what  
he perfidiously intended. These  
being once ready he openeth his  
accusation unto *Fla. Vescularius*,  
and thus under the appearance of  
*Friendship*, through most ignoble  
treachery, he brought his friend  
into the most hard extremity ,  
he possibly could devise : But  
the desperate youth suspecting  
and beginning to vent this per-  
fidious*

fidious accusation, declined into that height of griefe and passion, that he ran himselfe through the body with his owne rapier. But this moderne example related by *Samuell Bruno* in his *Portugall voyage*; is a most exact testimony of the infidelity of many which make faire shewes and profess, at the beginning of their acquaintance, much feare. There is a law (*Iaith Bruno*) in *Spaine*, that it is lawfull for no man whatsoeuer ( except those merchants which bring corne or other necessary provision into the Country) to carry thence any coine stamped in the Kings mint : He which gresseth this law without redemption

72      *A Treatise of direction, how*  
demption is sold, and bound  
to the oare as a gally-slave ; (and)  
his goods and ship confiscated.  
It fortuned at my being at *Lis-  
bone* there rode in the Haven 4.  
ships ; two of *Roterdam*, one of  
*Enchuisen*, and one also of *Acker-  
slought*, in these there was hidden  
besides many gemmes of the  
orientall Indies, great store of  
coined money. Three of the  
ships assoone as they might,  
hoised saile and departed with-  
out discovery. But the fourth,  
(being one of the *Roterdam*,  
ships) staid unfortunately be-  
hind. For the master or chiefe  
marchant of that ship, by name  
*Cornelius Hoppe*, a man well  
thought on, and of good esti-  
mation

estimation amongst his Country men, had entertained a young fellow for his scribe or secretary, which at the first appearance seemed to be very tow-wardly, and discreet : but was indeed a very malitious, and insolent natur'd fellow. This scribe a little before their intention of departure, entreated his master to lend him 500 Rials of 8. which (because he refused to give an accompt how he meaneed to dispend them,) being denied, he most malitiously and treacherously forthwith repaired to the magistrate, accusing his master, and other of his Countrymen for carrying away coined silver against the Law. Vpon this

E accusition

74 *A Treatise of direction, how*  
accusation ; forthwith foure  
Spanish gallies filled with ar-  
med souldiers, are directed to  
search the ship, which forth-  
with they did, found the  
moneys, and tooke away  
the other merchandise. But  
yet this base promooter had no  
share of the prize (according  
to the law, which assaigneth a  
third part to the accuser) so  
that in this part, the proverbe  
was verifyed. The treason is  
often well liked, when the trai-  
tor is not regarded. This ship  
was after sold, by the gover-  
nour unto some merchants of  
*Germany*. Thus far *Bruno*. Not  
unlike is that practise of *Hen.*  
*Greens* mentioned in *Abacuck*  
*Pricket*

Pricket his voyage recorded in Mr. Pur. Pilgrims; who was kindly entertained (as a scribe) by Hen. Hudson; to serve in his last Northwest discovery, and at length betrayed Hudson his sonne, and many more to the merciless element of the sea, or the more merciless Torment of hunger. The history is worth a reading and over-large to be in this place inserted. To these (besides what ordinary experience may afford) I could adde infinite store of examples out of T. Livius, S. Tacitus, P. al. Maximus, Ann. Marcellinus, and of publike calamities out of the Stratagems polemicall of Iul. Frontinus; but that already I have stayed to long

76 A Treatise of direction, how  
upon this evident observation,  
which must rather be the fruite  
of experience then of History :  
being rather contented to signe  
the very limits of the right  
passage of profitable travell,  
then to be troublsome all the  
way with overmuch chat ;  
knowing in *Lucretius* his simi-  
litude,

*That the rare seldome tone of the  
pure swan*

*Is better then all clamour that ere  
came*

*From the loquacious Cranes --*

Onely thus much let me adde  
by way of corollary, unto the  
Oh how former observation, that  
true ! there are no Snares or  
dangers more full of ruine, then  
those

those which proceed, and draw their beginnings, from the Inventions, and practices of our friends, servants, clients, sons, nay (which is scarce credible amongst many,) from the secret plots and machinations of those which desire to appeare our most loving, and complacent wives. For rightly said Cicero, when he assured his brother ; that those evils are the most dangerous, which proceed from Domestique Authors. Truly speaketh also the satyricall Poet, in this rather wholesomely bitter, then scurrilously satyricall.

*Oh Corydon Corydon ! tbinkest thou  
there may bee*

*A secret in a rich mans house that's  
free ?*

78     *A Treatise of dissection, how  
For if the servants hold their peace  
and speak  
Nothing at all, yet will his Cattell  
breake  
Into a wild relation: dogs, nay postes  
Will before day declare to the next  
hostes  
What he but thought at midnight:  
and will heare  
What the head Cook, and Clarke said  
o're their beere.  
For (thinkest thou these doe feare  
t'invent a crime  
Against their master ? if at any time  
They may by Rumours those tough  
blowes once save  
Or else revenge them, which their  
master gave  
Nay rather then they'l secret keepe,  
what they*

*But*

to travell safely and profuably. 70

But Chance for to suspect, they'l  
slip away

And hant the Corners of the streets,  
to heare

Or tell, what he doth in his wine or  
beere.

Aske these therefore what from me  
thou wouldest know;

They hold their peace : nay rather  
they will shew

A secret, then to drinke in private  
up

Of stollen wine, or the best Ale a cup.

We rightly ought to leade our lives  
for these

And many causes ; but least that we  
leefe

Our reputation, is the speciall cause  
That should well teach us, rather  
then the lawes.

And

And in the sixth concerning  
the humorous condition of the  
other part of a family, namely a  
wife; not unfitly the Satyre hath  
discoursed. For

*There hardly is a woman to be  
- found*

*That will not on each small occasion  
found*

*Louder then many clockes ---- And  
the ancient Poet Hesiod giveth  
them this right character.*

*Then a good woman nothing better is  
For to be had ; or to compleate our  
blisse.*

*Againe then an expensive wife  
there's not*

*A fire more furious, or a flame more  
hot.*

*A fire that roasteth men, without a  
brand:*

*A*

53  
to travell safely and profitably. 81

A flame that soone consumeth goods  
and land.

Generally is this corollary com-  
prized by Petrarch in his Epistle  
unto *Andreas the Bishop of Bo-  
nonia*. There is nothing, quoth  
he, amongst all the difficulties  
of our life more hard to be kept  
in order, then fidelity. Therefore  
thou shalt perceave those which  
live with thee, *seldame merry*,  
often sorrowfull, never equall  
in their addictions, but alwaies  
various. I feare that saying of Se-  
neca to *Lucilius*: Nothing foo-  
ner doth vanish, and grow di-  
stastefull, then affection. I feare  
that verse or exclamation of *Ver-  
gil the prince of the latine poets*:  
*O harmefull love! no wight can tell;*

E 5. Wbat:

What thou men too, dost oft com-  
pell!

Wherefore if to a man pur-  
sing to remaine in his owne  
Country, such dangers, snares,  
and entrapments are created by  
his owne people; nothing is  
more to be avoided by a Tra-  
veller then too much openesse  
especially if he have no friend,  
but such as *Bias the Philosopher*  
did use to choose, whom he a-  
gaine might upon occasion hate:  
and if he suspecteth danger a-  
mongst some unknowne people  
as amongst wild and dange-  
rous beasts These observations  
although he observe, yet let  
him avoide to expresse them in  
his countenance, gesture; or re-  
gard;

gard; either yet let him suffer them to appeare in that sparing discourse, he doth sometimes use: especially let him decline to shew any diffidence or distrust of those, with whom he more familiarly converseth at Table, or at leastwise any distaste of their manners. For nothing is more inhumane, indiscreet or more undecent then to browbeat those which (bee they strangers, or otherwise) sit neare us at Table, or discourse with us familiarly. For by this meanes a Travellour outwardly desaigneth himselfe to be possessed with pusillanimity, and unworthy feare; and by his to humble submission armeth against

34. *A Treatise of direction, how*  
against his throat, and reputa-  
tion the sword, and weapon  
of every cut-throat : let him ra-  
ther colour all exception with  
the various coverture of affabili-  
ty, and civill courtesy ; That  
nothing may appeare in him  
obscure, blew, or truculent, but  
that he may seeme to all festive,  
yet adorned with a certaine be-  
comming gravity ; that in his  
countenance may be discerned  
the vigor of a moderate, and  
well qualified spirit, mixed  
with a nimble and heroique in-  
fluence. *Suetonius relateth of Au-*  
*gustus caesar, that he had eyes of so*  
*majestique a quality, that he see-  
med to dart from them, the*  
*very raiers of Majestic. The*  
*same.*

same is storied of *Theodosius*  
1. by *Æmilius Probus*, in the dedi-  
cation of that little (compend)  
commentary concerning the  
the lives of the most famous  
*Generals*, by some ascribed unto  
*Cor: Nepos*; where he speaketh  
unto his booke in this man-  
ner.

*Feare not (my little booke) his yellow  
haire*

*Encircled with a sparkling Cowne.*

*But dare*

*For to salute his bright majestick eyes  
Which carry splendour, like the  
Serene skyes.*

*Titus also Vespasian from his Co-  
mitie mixed with his well tem-  
pered aspect, was called the ve-  
ry delight of the nations. So also  
in:*

also in his Panegyrique *Pliny* reporteth of *Trajan*, pag : 5, that he had an incredible dignity in his countenance ; of whom *Sex. Aurelius Victor* reporteth, that he so caryed himselfe in the administration of the Imperiall affaires that the most admirable wits of the best writers can scarce expresse the dignity of his actions ; so farre is it from the truch that *Plinie* did flatter this Prince, it now being the summe of all good subjects wishes to desire, their soveraignes may enjoy the peaceable times of *Augustus*, and the vertues of *Trajan*. *Claudian* also speaking of the right noble & valiant gene-  
rall *Stilico* hath these words.

*Then*

to travell safely and profitably. 87

Then (in thy youtb) most gravely  
didst thou goe  
And yet most lively gestures didst  
thou shew.

Thy following happy actions were  
forspoke

By those faire beames, thy eye-  
lids from them broke:

The severe Parthian nobles were  
amaz'd,

At those full numerous aspects thou  
hast rais'd:

And Persian Caunes when they be-  
held a guest

Like thee, have sighed, drinking at  
a Feast.

The same hath these verses  
in the commendation of man:

Theodorus



Thy

Thy eyes a temper keepe, whom  
neither rage  
Doth over sharpen, or confound thy  
age;  
Neither doth sudden tempests in  
thy face,  
The genuine favour of thy cheeke  
disgrace.

And of Honorius,  
Tbee the fayre Enipeus and thee  
wood  
Dodonc once beholding, smiling stood:  
And those hard okes, which to Cha-  
onians yeeld  
Their food, now seeing thee danc'd  
round the feild.

On the other side, contrariwise  
Theocritus describes the unhos-  
pitall youth:  
He had no lustre in his looks, no flame  
Of

controuell safely and profitably. 89

Of lively vigor ever warm'd the same.  
But he observ'd all men, as doth  
the wild  
Beasts of the feild, or as a threat-  
ned child.

All which sentences gathered  
to a head, shew us that this cau-  
tion of mixing comity with vi-  
gor in our countenances, is both  
necessary, and becomming; for  
the forehead is (as it were) the  
Index of the minde, and often  
from the countenance may be  
conjectured that which is fixed  
in the soule. In this most worthy  
part are depos'd (those) the  
most exact errors and perfecti-  
ons of nature, which frequently  
are the obscure significations of  
our maners. The truth of which  
sentence

sentence may be more fully gathered out of those bookeſ of Physyologie written by *B. Porta*: in the which, ſtrange and rare conjectures (from the quality of the countenance) of our humane nature are comprized. Acutely and philosophically wri-*teſt C. Plinius* in the ii. booke of his *Nat: History*. Only man (ſaieth he) hath a face, other creatures only have a mouth or beake. Other creatures have in-  
deed a forehead, but only the forehead of a man ſheweth mirth, or ſorrow, anger or mer-  
cy. In the upper part of this are placed the browes, which only are moveable amongst men. These eſpecially ſhew pride  
and

55

to travell safely and profitably. 91

and disdaine. In other places pride hath his conceptacle, or place of birth ; but in these his abode. It is begotten in the heart; but it ascendeth hither, and heere hangeth; and is placed.

Mixe therefore these signes in thy daily conversation which are able amongst forraigne , nay amongst barbarous nations to obtaine thee friendship and accesse , and avoid those rusticke, manners, which *Tranio* objecteth to his fellow slave in the ancient comedy. *Moſtell.*

*G: quam confidenter loquitur?*  
*fue ! T. At te Jupiter .. diiq; omnes*  
*perdant! oboluisti allium Germana in-*  
*luries, Rusticus, Hircus, Hara*  
*fuis*

93 *A Treatise of direction, how  
suis, Canis, Capra Commista!* The  
words are so ranke for a trans-  
lation. The avoidance of such  
unmannerly evacuations are  
best learned by experience; for  
they are as loathsome to any  
Ingenious man, as odious in  
their owne natures and qual-  
ties.

This especiall caution being  
heedfully observed, it shall not  
be amisse to adde this part to  
the former, which being neg-  
lected, often bringeth incom-  
parable dangers, upon the un-  
wary travellour. Therefore a  
travellour must be admonished  
with especiall heed, that whilst  
he resideth amongst unknowne  
men in a forraigne Country, he  
make

make not to bold, or be to inquisitive into their secret affaires.

And this caution is for three especiall reasons, to be adhivated. First least by mingling some thing of our affaires, we may make our selves suspected to our owne Country: and so we may returne either unwellcome, or our returne be forbidden. Thus was *Reginald Poole*, and *R. Allen* both English Cardinals outlawed and proscribed, for dealing in forraigne affaires and seeking the ruine of their Country. Secondly least by over curiously enquiring of the holies, or secret politicall affaires of other nations, we may by chance let fall

94 *A Treatise of direction, how  
fall some words, which may  
draw on an Inconveniencie  
upon us, or may be ill taken by*

*A strange wise men. Most  
History. strange is that rela-  
tion, which S. Bruno a switzer  
and Chyrurgion to the fortresse  
of Nassaw in the East Indies hath  
committed to memory in his  
second African Iournall; which  
is not altogether unfitting to be  
applyed to this Topicall caution.  
Being not farre from the Pro-  
montory of Capo Monte amongst  
the *Aethiopians* or *Negroes* dwel-  
ling there abouts, he had heard  
his Cap. Thomas Peeters a Flu-  
shinger say, that the devil of late  
had made in the adjoining  
woods a most horrible noise,*

*Imperiously*

Imperiously requiring sacrifices  
to be performed unto him.

Whereupon I enquired, where  
those sacrifices should be made;  
who told me hard by, in the ad-  
ioyning grove : but that none  
would be admitted to the cele-  
bration of these infernall holies  
(but the King whose name was  
*Thaba Flamor* his nobles and  
counsellors.) At the day appoin-  
ted I my selfe, quoth *Bruno*,  
heard a most inarticulate and  
hollow terrible noise: and saw  
how those woemen and chil-  
dren (which for the meaneesse  
of their condition could not be  
admitted to the sacrifice,) ran a  
way to their houses and caves  
with extreme feare. After this I  
saw

saw divers and many sortes and dishes of meat to be carried into the wood, as rice, venizon, hens, wine and a drinke called Mellicratos of an excellent taste. Being desirous to know whether this extraordinarie cheere was conveyed, I presently found a Companion of mine which had been in those places before : but assoone as the *Ethiopians* saw us come neare they howled out, extreamely threatening us, that if we did offer to stirre one foot forward, without mercy their gods, (or rather devils) *Suangi*, and *Cricry* would teare us in pieces. We notwithstanding their menaces and threats came nearer, which the devill perceiving

perceaving and being unwilling to be troubled with the presence of any Christians, did so violently vrge his black coloured infernall servants, that they most grievously beat S. Bruno and his companion, that they left them for dead in the place, yet notwithstanding they at last got home to the ships: and a while after resorted to *Thaba t lamour* the King, with their Captaine for satisfaction, telling that swarthy Monarch, that no merchants would henceforwards trade in his country, if the nation without due satisfaction should offer such cruel wrongs. The king having heard them out, told them that whatsoever had beeene done,

98 *A Treatise of direction, how*  
was effected by the command  
of *Cry cry alone*; and that we  
could not with any reason com-  
plaine of injury. For since their  
nationall *rites* and *holies* did not  
pertaine to us; we rather ought  
to abstaine from the *curious*  
*Search* thereof; because we came  
not thither for any devotion or  
good will, but rather to enquire  
of their ceremonies and deride  
them. Vpon the hearing of this  
speech, the Captaine was (con-  
tentedly) pacifyed, as supposing  
the contents to be not altogether  
unreasonable. The devill had  
perswaded this miserable King,  
that he should fly from place to  
place after his death, and be his  
inseparable companion; which  
he

hee tooke for a great favour. Ric. Johnson in his voyage to the Samoyeds Country, beyond the river Obb, also informeth us, of their strange iugglings, miraculous incantations, and devilish sacrifices of deare and certaine fowles, which they were most unwilling to let him see ; telling him that the being present at their clamorous sacrifices, would be dangerous. And (if my memory fail me not) as I remember I have read of a voyage into the North of Greenland, where the English found some of the savage Inhabitants sacrificing at a fire, which they would not goe into, neither come neere the smoke ; but would have had the

English have come neer, which they shunned fearing danger, until at last the fire was put out. Also most strange are those sacrifices, of the sunne ; which Fer. Magalanes mentioneth, he saw performed by some old Beldames at the Iland of *Mathan*, not farre from *Zubut*, which is about 50 leagues from *Cattaghan*. Neither come behind, for monstrous and cruell Impiety, those ancient sacrifices of the *Pernvians* and *Mexicans* in the *West-India* <sup>3</sup>, who consumed many thousands of men yeerely to their *Vitziliputzli*, and thought to prohibit the enterance of the Spaniards by these inhumane butcheries.

Also we must advise our travellour

to travell safely and profitably. 101  
veilour, not to be over-inquisi-  
tive into the secrets of other  
Countries, especially, of Religion;  
and commerce; because often  
such have been taken for spies, as  
appeareth in the history of *John  
Newbery* and his Companions  
at *Ormus* and *Goa* recorded by *Io.  
Huighen Van Linfahoten* of *Har-  
lem*; and of *Antony March*; who  
(although his priviledges see-  
med to allow thereof) travailing  
into the *Samoyeds Country* and  
having dispended in furres 1000  
rables or markes Sterling, was  
not only delivered of his warm  
and pretious burthen, but threa-  
tened and fined; and his *Russe*  
servant *Bodan*, whipped upon  
the *Pudkey* and imprisoned. This

102 *A Treatise of direction, how*  
is also the reason that all those  
Eastern nations of *Russia, Cathaia,*  
*Tartaria, China* suffer few for-  
raigners to goe back for their  
Countries, being once admitted,  
lest they should informe of  
their manner and quality of go-  
vernment. But especially the  
*Chinois* or as they name them-  
selves the *Tamegnies*, are herein  
most scrupulous. Thirdly we  
must avoide to much nicety in  
observation, lest that by mingling  
confused notions together, we  
loose our times of studying; and  
so often a Travellour beginneth  
to think himselfe a *Doctor*; before  
he rightly be accompted a *Dis-  
ciple*. but especially the first con-  
sideration of fidelity towards  
ones

ones proper Country is to be regardē. For unto this one thing, as to the sole end and Terminatiōn, ought all our politicall intentions and actions to be reduced ; to wit, that we may profit & benefit our Country. Neither can there be almost any deed so ingratefull or hainous which doth exceede the treachery intended against a mans Country. Because this, as a publique parent doth require a higher measure of duty, then either respect of father or mother, children, wife, or Kinsmen : by, how much more publique happinesses, and permanencies doth prevaine with all good minds, more then private affaires. Miserable (there-  
fore)

*A Treatise of direction, how  
fore) and most execrable there-  
fore is that impiety, and ingrati-  
tude which in forraigne or  
Transmarine regions doth en-  
deavour to disturbe the peace  
and commodities of a mans  
proper Countrey, wherin it plea-  
sed God to give him being and  
education For this vice of pro-  
dition sheweth the will, and not  
the necessity ( which here hath  
no place at all. ) And certaine-  
ly in this kind there are no clearer  
examples of unnaturall and ig-  
noble perfidy then in that history  
which the L. Bishop G. Carle-  
ton hath entitled a thankefull  
remembrance of Gods mercy ;  
which containeth the home-  
bred and forraigne treasons of  
the*

the English and others intended against the sacred persons of Queen Elizabeth, and K. James. Yet may not forthwith this odious title of a conspirator or *Bozeaux* be imposed upon every one; which in forraigne parts moveth himselfe something more then ordinary in appearance against the moderne proceedings of his Country. For (as it seemeth to me) these three causes, may excuse an activeman moving against the affaires exteriour of his owne nation, without admittance of the former odious title. The first exception is, if that a man travell into transmarine regions, to this end and purpose that he may by

his sufficient insinuations into forraigne affaires profit the same: and that he may restore it into a better state by exotique physick, being now mortally ill and sicke by the many distempers of ill government. The truth of which canon may bee approved by the examples, and practises of divers famous, and worthy men : As of *Themistocles*, which fled rather then travelled into *Persia* and insinuated himselfe into the fauour of the King by professing himselfe an enemy to his owne nation : and by this meanes as also by repressing or moderating the powers of *Tissaphernes*, did more good to his friends at *Athens* ; then when he

he compelled *Xerxes* to fly through the *Hellespont* in a single pinnace. So *Cyrus* the Persian monarch receaved into his power, the city of *Babylon* betraied unto him by his Subject *Araspis*, which fled thither for prostituting the wife of *Abrahades*: or rather as others report, so *Darius* the sonne of *Hystaspis* triumphed over the afore mentioned ci-ty, by the helpe of his faithfull servant *Zopyrus*, as *Troyno* in the end of his first booke informeth Vs. In this man-ner did *Tarquinius sextus* yeeld up unto his father the Cia-ric of *Gabium*, having gotten credit from his enemies by betraying

308 *A Treatise of direction, how  
betraying forme counsels of the  
Romans; and by mutilating or  
wounding himselfe; reportung  
it to be the cruell deed of his  
tyrannicall father. So Hanniball  
flying from the destruction of  
his Countrey, unto Antiochus the  
Indian monarch, under pretence  
of Counsell, did more good to  
his afflicted Countreymen at  
Cartilage, then to either Rome or  
Zus. So Alcibiades although  
banished by his Citizens, and  
flying to Lacedemon, opened cer-  
taine passages of State against his  
Countrey, yet by acquaintance  
with the wife of Agis their titu-  
lir King, and by signifying their  
preparations, did expell a de-  
pending mif-ry from his Athenis-*

cns

ans. So *Phocyon*, *Aristides*, *Demos-  
tbenes*, *Tullius*, *Seneca*, and ma-  
ny others ancient and moderne,  
alhough some were banifhed  
and fome travelled voluntarily  
out of their Countrey, yet either  
with their persons, or counfells  
they were never wanting to  
their friends.

The fecond defence againſt  
this unhappy attribute may arife  
from this ſubſequent originall.  
For it ſeemeth not unjust that  
noble men debarred of their  
titles ſhould enter againe or ra-  
ther returne into their Coun-  
tries, to claime thofe honors  
which are due unto them.  
Wherfore in my opinion *Corio-  
lanus*, and *Tarquinius* are not fo  
much

much to be reprehended: (neither yet *Edward* the fourth of *England*, because in armour accompanied with warlike troopes he returned into his Countrey from *Burgundie*,) because they came but to challenge their ancient titles; and promised amendment of their former offences. The same, (perhaps) is to be thought, of *Henry* sur-named *Bullingbrooke* which being condemned unto banishment, by *Richard* of *Burdeaux* King of *England*, under pretence of suing his livery for the Duke-dome of *Lancaster*, (he being banished Earle of *Hereford*) returned againe before his time into *England* and landed, under this

this pretence, with armed for-  
raigne troopes at *Ravenspurg* in  
the North. Wherefore those  
men are not to be thought, in  
my opinion, traitours to their  
Country ; which returne to  
seek that which by the Law of  
nations, and nature, of right be-  
longeth to them ; neither when  
they are mingled with the af-  
faires of other commonwealths,  
(perchance) not belonging unto  
them, but rather contrariwise  
sometimes dangerous, if so bee,  
by these courses, they may in  
future bee profitable to their  
Country, or in some measure,  
without manifest disadvantage  
unto their Country, profit them-  
selves. The truth of which af-  
fertion

affection appeareth in the al-  
lowed voyages of many tra-  
vellers, which passed and re-  
passed with good leave unto  
the *East Indias*. But it is especi-  
ally to be observed by us; that  
whilst we seeke our owne pro-  
fit, we invade not, the rights  
of other men. For if we offer at  
this injustice, forthwith will,  
without doubt, arise amongst us-  
ruine, sedition, and the de-  
struction of our common-  
wealth; (although sometimes  
perhaps the author be but a  
meane private man; and often  
that mischiefe followeth, which  
*Aristophanes remembreth in the*  
*Comedy of the Acarnanians.*

When they come once to late, themselves they thrust  
From one place to another, then  
needs must,  
Whilst each will have the chiefeſt  
part, the rest  
Must quarrell : and all peace they  
must detest.

The third defence against this vice of over much activity, or rather bound, which keepes it within the order of fidelity ; yet permits a travellour to mingle Counſels, & friendly to diſcouſe with the enemies of his Countray; ſo that he avoide the vice of impious treachery, and doth endeavour to doe his Country or Countreymen good. And this course without any offence to their

114 *A Treatise of direction, how  
their citizens, tooke Themistocles,  
Thrasibus, Zopyrus, Harmodius  
and Aristogiton, Chariton and Me-  
nalippus; Neantbes, Cycizenus and  
Nicomachus.* Yet notwithstanding-  
ing some of these by the unru-  
ly multitude had before bin ba-  
nished unjustly from their Coun-  
try and grieveously mulcted a-  
gainst all equity. Thus by the  
Athenians, Phocyon, Aristides, and  
Themistocles, yea and that fa-  
mous Historian Thucidides, al-  
though derive from the blood  
of Kings, without any of their  
proper deserts, were exiled by  
ostracismes. Of which kind of  
punishing or rather unjust con-  
demnation of just men, Ari-  
stoteles thus hath it h 3. c. 9. of his  
*Politiques.*

Politiques. These men (meaning the confused rabble) in this action had no regard to the good of their city ; but by ostracismes and tumults, under pretences of consultation with the publique enemies, they punished their best Patriots. So also amongst the Romans *F. Camillus*, after he had expulsed the *Gallogrecians* or rather the *Senones* from the city, was sent into Exile, because as *Val.* sayeth, being Tribune, he was accused to have taken 15000 pounds out of the treasury ; when that money (as it was well knowne) being pillaged by the *Gaules*, had perished in the Combat. Much better therefore and more nobler did

116 *A Treatise of dire&ion, how  
did the Ephori of the Lacedemoni-  
ans deale with their generall  
Pausanias, whom (although he  
was certainly by his owne  
friend Arginnius Accused to have  
dealt about the change of his  
Countreys government with  
the King of Persia) they would  
not sudainely apprehend, untill  
his owne confessions, drawne  
on by the youth, made his trea-  
chery apparent. The history is  
worth the consideration; and  
written in a most choise and e-  
legant latin stile by Cornelius Ne-  
pos,, in his booke of the lives  
of (the)most excellent generals.  
*Valerius Maximus* also may sup-  
ply the like examples in his  
chapter of fidelity.*

Let

Let therefore he alwaies conversant, before the eies of a travellour, piety towards god; and residing in his most inward affections, a faithfull, constant, and perpetuall love towards his country. For if it be necessary for every Christian man alwaies to thinke of God; and to rememb're his benefits with a grarefull commemoration; as also to direct our humble petitions, and prayers for the enjoyment of those blessings which every day we receive from omnipotent and sacred Majestie of heaven: much more the more fervently (if herein by any, any meane is to bee held) ought a travellour to addicthimselfe unto this holy

holy duty ; which continually undergoeth not only the difficulties and dangers common to other men, but also undertaketh sometimes a combat with dangers themselves. And to this religious feare of god, let the love of our countrey succed in the next place. For rightly saied he, which told us ; that fidelity yeelded to a friend is a great ornament, (and) trust performed and duty to our parents is a greater, but to our Country stability yeelded is the greatest of all. Neither shall wee find any men of fame and honor celebrated in history, which did not flourish with an immaculate love of their Country. The truth of this  
axiome

axiome may appeare in the renowned relations of *Codrus*, *Themistocles*, *Timoleon*, and amongstours, of the *Horatii*, *Fabii*, *Camilli*, *Curtii*, *Bruti*, *Cicerones*, which to their eternall honor are commended (nay almost deifyed) in fames never dying register, for their inviolate fidelity to their Country in its most sodaine and heavy dangers ; which they like noble and truly renowned patriots bought out with their owne lives. For allwaies amongst generous spirits have publique affaires beene preferred before private, although sometimes those private have not a little concerned the publique also. Most Heroique (if the

the politicall affaires of this life  
be only ballanced, is that speech  
of *Otbo* the first to his most  
faithfull souldiers, after the soile  
he receaved by the *Vitellianists* at  
*Bebriacum*. To hazard (quoth  
hee) this vertue and valour of  
yours to needlesse dangers, I ac-  
compt it to deare a price of my  
life. The more hope you doe  
shew, if I listed to live, the more  
commendation will bee of my  
death, as being voluntary, and  
not by constraint. Fortune and  
I have had good experience the  
one of the other: and nothing  
the leſſe for that my time hath  
beene ſhort. I tell you it is har-  
der to moderate a mans ſelfe in  
felicity, which hee looketh not  
long

long to enjoy. The civill warre  
first grew on *Vitellius* party ; and  
thence grew the first occasion to  
contend with arms for the Em-  
pire ; but to contend no oftner  
but once, I, for my part, am pur-  
pos'd to give the example. And  
hereby let posterity judge and  
esteem of *Otho*.

Through my benefit *Vitellius*  
shall enjoy his brother, his  
wife, and his childten: I seeke  
no revenge; I have no neede of  
such comforts. Others have kept  
longer the Empire, but let it be  
said, that none hath ever so vali-  
antly left it. Shall I suffer so much  
Roman blood again to be spilt;  
and the Common-wealth de-  
prived of so worthy arties?

122 *A Treatise of direction, how*  
let this minde accompany mee  
my to grave , and so surely  
it shall, that you for your parts  
would have dyed for my sake :  
but tarry you, and live, and let  
not me be any longer a hind-  
rance to your obtaining of par-  
don, nor you to my determina-  
tion and purpose. To speake  
more of dying, or to use many  
words of that argument, I take  
to proceede of a cowardly cou-  
rage. This take for a principall  
part of my resolutenesse, that  
I complaine not of any. For  
to blame Gods or men  
is their property, which gladly  
would live. This was he  
which exceeded Cato himselfe.  
For Cato dyed rather out of dis-  
daine

daine and a fallen humour; because he would not behold after his victory, a pretended tyrant, his enemy; but this noble Emperour rather then he would engage his countrymen in a bloody quarrell, chose to end his dayes on the point of a rapier. Not unlike was that Christian, and truly worthy resolution of Capt. *Nicholas Downton* in his *7. East India voyage* where (after the retort of the Portugall Bravado) he concludeth his Iourne, and combat, with this admirable resolution. After all these insultations (quoth hee) I was glad to see the Viceroy give over the hopes of his fortunes, by further following of us, which course I

124 *A Treatise of direction, how  
like very well, since he is so pa-  
tient; for there is nothing under  
his foot which can make a-  
mends for the losse of the worst  
mans finger I have. Besides, I  
wish no occasion to fight for  
that, which I have already paied  
for, I am already possessed on:  
and I am so farre from the hu-  
mour to fight for honor, unlesse  
for the honor of my King and  
Country, that I would rather*

Pur: pilg: save the life or lives of  
Pur. 1. one of my poorest  
l. 4. c. 12. people, then kill  
P. 514. a thousand enemies.

Great and noble also was the  
care of Charles the fift King of  
Spaine, and Emperour of Germa-  
ny, at that unhappy siege of Algier  
wherin

wherein he himselfe in person  
was present, when many of his  
gallies and ships of burthen be-  
ing lost by a horrible Tempest,  
he commanded a great multitude  
of excellent coursers to be cast

*Knols Tur.* overboord ; reputing  
*Hijo. 724.* it (as sayeth my au-  
*Vie. Solim:* thor) an unmercifull  
part, to preferre the safeguard of  
those horses, although they  
were of great worth, before the  
life of the basest commonoul-  
dier or horse-boy in his campe.  
And therefore (in my poore op-  
inion) not without Cause Sir  
*Arthur Gorges* in his martiall and  
marine observations of the Por-  
tugall voyage taxeth Sir *Richard*  
*Greenevile*, Viceadmirall unto the

Lord Thomas Howard in a voy-  
age unto the *Azores* or Flem-  
ming Islands, who being chased  
by a great armada of huge Spa-  
nish Galleons, followed not the  
directions and judicious courses  
of his Admirall; but suffered  
himselfe to be inclosed, and his  
sailes becalmed by those massy  
shipps, and at length to be tak-  
en; his shippe being sunke, cal-  
led the *Revenge*, and neare two  
hundred slaine outright. But  
more ridiculous (as also more  
vainly cruel) was the practice of  
*Mathias de Alburkerke* an East-In-  
dia Captaine, who beeing by the  
King of Portugall appointed Go-  
vernour of *Goa*, and feating at  
his returne to be dismissed of his  
office,

office, caused his ship to stay out eighteen months at sea, in which voyage for one mans pride and vanity 250 men perished. This was he which grew (after he receaved his Commission) to that height of vanity that he caused fortune to be pictured in his Cabine, himselfe with a threatening countenance standing by her, and holding up a staffe with this *impreza* : *Quero que vincas*, i.e. I will have thee to overcome. The juditious Travailour, from these examples may perceave that noble natures preferre the publique affaires of their Country before private negotiations : and therefore in my judgment that saying of *Io. Basilius*

*silius* or *Ivan Vasilich* recorded in his answer to the excuse of Mr. *Anth. Jenkenson*, is well worth the noting. *Jenkenson* had beeene commanded by the *Emperour*, at his first returne into *England*, to impart and negotiate some affaires concerning the estate of both Kingdoms, *England* & *Russia*, to the ever glorious *Princelle*, *Queene Elizabeth*. He seeming to have neglected this command the *Emperour* tooke him up, with this *Apothegme*. *We have* since thy last departure given audience unto one *Thomas Randolph*, but all his talke was with us about merchants affaires. *We know* that merchants matters are to be heard:

heard : for they are the stay of our Princely Treasures : but first Princes affaires are to be established, and then merchants, Many more judicious sentences of this nature may be read with Mr. Jenkensons Polite oration in the 1. To. of Mr. Hacluits voyages p. 405. Let therefore a Travellour so much honour, and entirely respect the benefit of his Countrey, that unto this, the love and duty he oweth unto his parents, the next under God, may be subjected. To this tye among good men even the love of brothers hath given place. Thus Tanophanes affecting tyranny, not without praise, lyeth stab'd dead by the just hand of his owne brother.

ther Timoleon an act, without  
the ayde of this truth, blotted  
with the odious attribute of par-  
icide.

Thus that noble freer of his  
*Liberatem* country *I. Brutus*, for  
*quam me* the safety of his most  
*iores pepe-* deare mother com-  
*vere signe* manded his owne a-  
*stendes fo-* spiring sons to be  
*ritas. Sicl.* whipped to deach, after  
the ancient custome of the Ro-  
mans. And why should we be  
ambitious to heape up examples,  
since *Curtius* to stoplant infecti-  
ous plague amongst his Cburg-  
trymen, leaped into the gound  
alive, since *Genucius* Capit  
went into a voluntary banish-  
ment with his family, because  
the

the south-sayers, had declared his sonne should be a king, because he was borne, with some small extuberancies in his forehead : since *Decius*, the Army of the Roman breaking order confusedly vowed himselfe

*Brutus Poti-  
us quam pa-  
tris amoris  
vim ex animo  
eiceret ; libe-  
ros proprios se-  
ri feriri elegit.* a sacrifice ; since *Scipio* compelled the reliques of that bloody battell of *Canna* to sweare their service unto their Country

as long as any of them should remaine alive ; since *Codrus* the King of the *Athenians*, by a stratageme drew on his owne death, that he might fulfill the Oracle, and save his army. I could heape innumerable examples

amples; unless it were imprinted in every mans mind, that hath any dram of honesty, or vertue; even by the lawes of na-

ture; That all mens affections unto  
their Countrey, are to be preferred be-  
fore all other bondes, and obligations

Hararium  
Coelitem  
contra om-  
nes hosti-  
um copias  
rensis in  
ponte solu-  
sino ultra  
spe salu-  
tis patrie  
falsus. *Pr*  
Celia vir-  
go, ha om-  
nes suo ca-  
suum com-  
firmare pa-  
tria salu-  
tem aut  
whatsoever. Wherefore  
he that in forraigne  
and strange nations  
doth invent or endea-  
vour any snares or de-  
ceipts against his coun-  
try, or Countreymen;  
doth not only shew  
himselfe to be a most  
ungratefull, and wic-  
ked man; but one  
which is banished by  
his owne Confession  
and

*morari per* and iudgement. Neither  
*riculum* comonly doth any  
*debent* forraigne nation ; re-  
*hif T. C.* gard those which pre-  
*hadapo* sume to betray their  
534. *ewne Countrey.* A most ex-  
cellently just, but more ter-  
rible execution have wee of  
this truth ( that I may passe over  
to many examples) performed  
by the magnificent Emperour  
*Solyman* upon a perfidious traitor  
of this Kind. *Nicholas Keretschen*  
a German, held *Giula* a city in  
*Hungaria* against *Parham Basse*,  
generall of the *Orthoman* forces  
there. After many encounters  
and assaults, the *Basse* still had  
the worst untill he left of his  
Iron, and began to batter with  
golden.

golden engines. These no sooner set on worke by Georgius Bebicus Kinselman to the Governor; but they made an impression, and forthwith like a deepe wellfilled mine presently blew up the Governours faith.

*Quid non mortalia pectora cogis  
Aurisacra fames?*

*Mens brevis & minds gold can derive  
And corrupe most men now alive.*  
Shortly therefore after this compromise he delivereth the city, covenanting besides his reward, that the soaldiers should with bagge, and baggage safely depart; all which, sayth mine author, Knols, was frankly granted, who were not gon past a mile out of the Towsne; but they were

were set upon by the Turkes, and all slaine except some few, which crept into the reedes growing in the marish fast by and so escaped. *The traitour himselfe expecting his reward, was carried in bonds to Constanti- nople*, where afterwardes upon complaint made, how hardly he had used certaine Turkes, whom he had sometimes taken prisoners, he was by the command of *Selimus* who succeeded *Solyman*, (not of *Solyman* himselfe as others say) thrust into a hoggshead strickt full of nailes with the points inward, with this inscription upon it. *Heare receave the reward of thy avarice, and treason. Giula thou soldest for gold: if thou bee*

136 . A Treasise of direiction, how  
bee not faithfull to Maximilian thy  
Lord, neither wile ibou be to mee.  
And so the hogfhead closed fast  
upp ; he was rowled up and  
down, untill he therin miserably  
dyed. Nay the very Barbarians  
and Salvages doe hate this most  
unworthy perfidiousnesse. For  
Non è amicitia barbara corda movere.

The name of true fidelity  
Doth touch the heart of cruelty.  
Not long since there lived a sal-  
vage Weroance or petty Prince in  
Virginia, a continent of the Nor-  
America; named Powhatan. To  
this Barbarian two Dutchmen  
belonging to the english planta-  
tion, under the government, at  
that time, of Capr. John Smith, a  
worthy and valiant gentleman,  
the

the first commander, and discoverer, fled away : pretending hard usage, and discovering the secrets of the fortification. These base unworthy traitours two Gentlemen, one Mr. *Wiffin*; and *Jeffrey Abbot* were sent to dispatch: which when *Wiffin* would have done, he was resisted by his companion. Therefore they returned backe without due punishment of these fugitives. Which *Powhatan* perceiving (although they had promised him to doe great matters for him, with the next governour the Lo. *La Ware*, then upon the sea;) he commanded his men to beat out their Braines telling them, as you would have betrayed Cap.

**Capt. Smith** to me so will you  
me to this Lord. Thus can the  
divine Justice amongst the very  
barbarous, find due chaste-  
*Raro antecedent-  
tum scolastum*  
*Deserit - peccata  
pena claudit.* ment for infidel-  
ity.

To this considera-  
tion of fidelity,  
a discreet travellour ought to ad-  
joine the next of Temperancē :  
which like the very soule of the  
soule, consists of 3 parts. For  
there is a temperance of our ali-  
ment or dyet : a temperance of  
sensuall pleasures ; which is pro-  
perly called continence ; and  
lastly a temperance in our speech  
which is called, a discreet tac-  
turnity.

The first part of which vertue is most exactly to be observed by a travellor into forraigne regions. For what can be more dangerous then for a stranger to devoure strange, and unknowne meates: perhaps although delitious yet in their owne natures poisonous. Such are the most beautifull apples growing neere Ierico (of which *W. Litgown*) that are in colour and taft most beautifull and gustfull; and yet in operation most venimous: as also are those apples which were found in *Guiana* by Capt. *Vintou Fisher*; a little of whose juice causeth sleepe unto death. Such are those dangerous Druggs of *Petum* amongst the *Brafilians*, *Opium*

140 A Treatise of direction, how  
pium amongst the Turkes, Areca  
and Betelee amongst the Mala-  
pays, Cassany rootes amongst the  
Americans in generall, which are  
most dangerous to forraigners,  
and have ciused the death of  
many thousand stout men,  
which have rather trusted the de-  
light of the palate, then the dire-  
ction of temperance: nay the very  
lovely sweet Durgoens (being the  
glory and delight of the East  
Indias) is found to be most dan-  
gerous, if taken in to great  
quantity, rusting a knise, and ea-  
ting Iron like *aqua fortis*: and are  
there no lesse obnoxious then  
Melones over greedily eaten in  
Spain or Italy; or grapes over vio-  
lently devoured in France. Many  
are

are the inconveniences which such seeming idainties produce; being indeed as the Grekes rightly name them, *γαυρωτηρια*, sowre-sweet to the Improvident belly god. Amongst such viands use the Italian proverbe related by *Cornarus*; that which is left, profiteth more then that which is eaten. Let temperance therefore be thy preparative, and sometime evacuation by Phlebotomy in hot; by bathe stoves in cold countries. but especially avoid *Voracity* and a greedy desire to be devouring; because such customes doe disgrace, not only thy own manners; but call into question also the Customes of thy Nation. Besides, this vice bringeth

bringeth upon thee all sort of diseases, since there is nothing so miserable expensive as a glutton, which eateth that he may surfe ; and surfetteth that he may eate. The proofe of this saying is most evident, from the deadly and infectious events of the voyage to Puerto rico ; and Portugall, as also the first voyage, to Guinea and Benin where many thousands of lusty men suddenly perished for want of this golden vertue of temperance. Also there is nothing more exactly observed in a forraigner then the outward gesture of his cloathing, feeding, and gesture, from which signes strangers make a Iudgement of his education. But of this most ex-  
quisite

quisite and rare vertue especially amongst young men; wee have spoken somewhat before, that may be (if well digested) a sop for *Cerberus*.

2. Of the temperance of language also in the former caution enough hath beene spoken.

3. Wherfore now some brief direction concerning sensuall recreations and pleasures shall in order be added. Of these amongst forraigners great care must be taken. For if this *Violence*, or rather furious rage of the most unbridled passion, which tempteth mankind; be exceeding dangerous, covered with the best Stratagems of this wicked art, (in which *P. Ovidius*

dis and Io. Bocatius have to their owne disgrace, if not ruine, approved themselves masters) to those which remaine fixed in the same place of habitation: what shall we conceive of the great inconveniences, it bringeth forth, when we lye open to all forraign snares and temptations? besides, (which would be mar-  
ked) Crimes creepe, nay sud-  
dainely rush and upon those  
which are secure: and to easily  
doe strange vices overcome  
those which are already wor-  
ryed with domestique and  
home-bred passions. The force  
also of custome doth tickle an  
Intemperate man; whilst he  
thinketh it a part of great wise-  
dom,

dome to collect those things ,  
and to practise them , which  
although (perhaps ) rare, yet cer-  
tainly are most vicious.

And can there be a greater  
misery then for a man which in  
his own country was accounted  
to be wel and honestly educated,  
being intoxicated with the study  
of novelties , to become in ano-  
ther climate, the very fosse, and  
sinke of all those vices, which  
either vanity hath invented, or  
luxury found out ? Against these  
most pernicious foments of vice;  
there is no better antidote, then  
temperance ; which also doth  
most prevalently resist, when  
the vice of incontinency doth  
but begin ; and is of most power

H when

165 *A Treatise of direction how,*  
when as yet, (in Ciceroes phrase)  
the Ramme of the enemy hath  
not shaken the wall: for as the  
Satyrist hath it:

*In vaine then for terfe bellebore wee  
cry,  
VVhen that wee are compel'd almost  
to die  
With heavy swellings, bee that will  
have ease,  
Must at the first prevent or cure  
disease.*

For as a City which is well  
fortified is not subject to so-  
daine Invasions; neither doth  
a Castle well munited with  
Ordinance and Bulwarks much  
feare Panique terrors: so a  
minde

to travell safely and profitably. 147

minde inabled with the munition of fortitude most easily resisteth the enticements of vices; neither is sodainly conquered with the machinations of impietie.

For, an enemy which is armed with the darts of fortitude, doth not presently yeeld, besides it is the nature of *Vice* to creepe on by degrees, neither to fight at their first appearances, but rather to seeke ambuscadoes, working their feates rather by the helpe of deceipt, then prowesse. It is the saying of the Poet.

*None on a sudden growes most vici-  
ous. Vice*

H 2

Comes

148 *A Treatise of direction, how  
Comes on by stealth, and silie doth  
entice.*

So mischies often trye by faire  
meanes, rather then by open  
force to assaile those, they would  
subject; and rather seeke opor-  
tunity to ~~deceive~~, then a just  
warre. And like as heretofore  
many ancient Chieftaines did use  
to terrifie, by some strange strata-  
gems and sudden devices, their  
enemies; thinking it more safe  
to fright, them with panique  
feares then with Armes: So vice,  
whilst it artificially doth frame  
a combat, it placeth *Intemperance*  
perdue, as it were in the field, or  
sends this Monster as a spy into  
the little Isle of man; which by  
ill customes and enticements,  
may

may draw him into Voracitie, Gluttony and Incontinencie : which sprigs of Vices, like the darke pathes of errours, deceive and draw many men into most dangerous precipices ; otherwise the most dissolute persons would abhor to act those things, which are undecent ; if they were not newly varnished with some adulterate commixtions. Let *Temperance* therefore be as a watch-tower or lanthorne unto a Travellour ; by whose bright rayes, not clouded with the dark fumes of luxury, he may rightly steere his reason in this Sea of Adversities, and so may preserve his discretion untainted from any immodest word or deed.

The second generall observation is referred to inquisition or enquiry, to wit, the enquiry of the Common wealth, in which thou art conversant after the common romances & conceipts of the vulgar. Then such inquisition (except it be very moderate and discreet) there is nothing more vaine, unprofitable or empty. For certainly it is a most vaine and frivolous thing to enquire about every sleight rumour, which is set abroach by the common people, and to discourse of other mens affaires, as of our own; Since such men rather amongst the learned, deserve the opinion of vaine curiosity, then learned Science.

This

This vice is by *Cæsar* in his Commentaries and *Nico Flisclinus* in his *Julius Redivivus*, Act. 2. Scen. 4. attributed to the barbarous *Celtæ* or *Gaules*.

These men (quoth my Author) have a very barbarous and rude custome; for assoone as they see forreigne Merchants, they compasse them round in the streetes, and enquire most nicely of the state of those Forraigners from whence they come. The Merchants being compelled by their importunitie to answer unknown or unfitting questions, many times invent such tales as may please them best, and seeme most credible; Which they hearing, forthwith they set upon

their consultations, and according to these relations dispose of their affaires; then the which there cannot be devised a more rash and inconsiderate folly. There are no people more miserable therefore then such men, which suffer their eares to be perpetually filled with such newes; (which suppose they are strained upon the racke, if one day bee spent quietly and studiously.) Hence it is that such men, for the most part are perpetually subject to exorbitant passions, unquiet motions, and sudden feares; for being filled with choller and melancholy, through the overmuch agilitie of their apprehensions, and the uncertainty of their resolutions,

Juctions, they continually have those galleries of reason, their heads stufted with the undigested and crude rumours, which they so much affect and hunt after. Of these *Lucretius*:

Some men inconstant in each City,  
feare

The bowes, left in pieces they shoud  
teare

Their limbes with falling: others  
leaste the ground

Shoud gaping open and enclote them  
round.

These panique terrors tell some that  
the earth

Will now dissolve, and have another  
birth,

And opening her yestie jawes, will fall  
Into a Chasme and thus ruine all.

Let this be therefore a caution to be observed by a Travellour, not to take newes upon trust, concerning strange Common-wealthes : because hardly such an inquisitor can obtain any remarkeable knowledges, and yet is most subiect to be ensnared by promoters. Rather let choise and silent narrations (although fewer in number, and perchance not seeming to every companion so plauisble, be his ayme,) such are the observations of Antiquities, Edifices, Libraries, the excriptions of the places of battels, and the changes of the governments of cities. In this path let moderation be also his guide : that if he happen to strike upon some

some difficult passages, he may retract his footsteps; before he be to farre gone.

The third observation is more generall; to wit, that a travellour ought with his vigorous and festive carriage, to conjoine magnificence according to his ability. For a poore, and ill accoutred tra-

*Nil habit infelix pauper, tam durissimis in se, quam quod ridiculos homines faciunt.* vellor is the most ignoble creature in the world. All men in a manner, (such are these later times) are esteemed from their outward comportment; but especially travellours. To this magnificencie, let there be added a manly reservation, for some men attributing all their best gestures.

Gestures to a kind of easiness or (rather parasitisme) and dedicating, whatsoever they can get from others or exhaust from their owne, to vaine ostentation, doe faile in the especiall parts of splendor, fame and reputation. From this precipice we must be ware, least that wee yeeld to much to exteriour pompe, and little or nothing to discreet me- diocrity. For when once our familiar affaires, and the opinion of our credits are subjected to wast; it is scarce credible, how soone these buildings of our estates and fortunes decay. And therefore most wittily doth the Comedian *Plautus* induce the young *Cavalerò Phiolaches* in the first

first Act. 2. Scene of his Com: *Mo-  
stellaria*, comparing himselfe unto a Carpenter, and his estate unto a new building which unless it be perpetually repaired, and often new furbished;

*Venit imber, lavit parietes, perpluunt  
Tigna, putrefacit aer operam fabri :  
Nequior jam factus est usus aedium.*

*A tempest comes, the wals are wash'd,  
. and all*

*The strongest rafters soone begin to  
fall,*

*Corrupted with the foggie aire ; and  
freight*

*The house decaying falls by its owne  
weight.*

*And no wonder is this sudden  
mutation ; quoth *Lucretius* ; ) be-  
cause : The*

158 *A Treatise of direction, how  
The houses in the streets doe often  
shake,  
And mov'd by ratling Carres doe  
trembling quake.*

Let magnificence therefore bee moderately mixed with this manly discretion : lest that wee overmuch contract the goods we have by the divine providence allotted unto us : or (without the just care of a discreet steward) suffer them over-nimbly and fluidly to slip from us.

The fourth observation of a Travellour should be the study of the best things. For many there are which seeke forraigne Countries to no other end indeed, but to satisfie their sensuall pleasures. But *Trismagistus, Apollonius,*

92

travell safely and profitably. 159  
nius, Mercurius, and Pythagoras,  
the antient quaternio of travell-  
lours and wise men, to this end  
only did leave the sweet ayre of  
their Countreys, that they might  
returne enriched, with the gene-  
rall magazine of knowledge.

Neither travelled these Wor-  
thies that they might only be-  
hold the outward shapes, coun-  
tenances, and appearances of  
men; but that they might under-  
stand their Manners, customes,  
languages, learning; and that  
they might be capable of those  
groundes and foundations, which  
may prove Canons and Theo-  
remes of future Sciences. Let  
therefore a travellour heare of no-  
famous Polititian, or learned  
Scholler,

Scholler, but let him endeavour (if he may) to bee his Visitant, and rather let him study to see such a miracle of science; then the lofty buildings of the most aspiring Cities; that he may understand from this Oracle of the Muses those things, which may both delight and instruct him. Thus many learned judicious travellours (even from the rising of the Patron of the Muses) came to Rome or Padua, to visit T. Livius, the most exquisite builder of all prophane Histories. Thus as yet is Cor. Tacitus honoured in most moderne languages: and amongst the starres of this latter age Erasmus, Vives, Polidorus, Murretus, Lipsius, Gryphius, &c. were  
im.

in their houses, schooles, studies, visited with no small ( I had almost said ) adoration. Let also a travellour passe by no Library of worth, (but if that opportunity may permit) without searching and observing it, committing to memory those things there which he fiadeth rare, and not regarding those slight vanities, which the Market or Tavernes may afford. These judicious speculations also being referred to this one and onely end, that at his retурne he may excell in the Knowledge of the best things.

To this let there be added, a constant resolution. In all busynesse whatsoever we undertake the chiefe ornament and advancement

vancement is constancy: especially in those things, which take force from our resolutions. In this purpose of travel (if we may believe judicious *Lipsius*) there is need of a twofold caution, that our intent be well founded; and then that it be constant. For a mind that is mutable, gathers not the juice of erudition. Because it imploith the times of discipline to please extravagant passions. Discreet frugality is an excellent remedy against these. But frugality it self is a most vain & idle name, yea often the cover of wretchedness and penury, unless judicious moderation may be the director of our expences. Then indeed our manner of living truly shineth, & strength-

strengthened with the glory of reason, groweth famous. Avoid also the distraction of busynesse, which often hindereth the intents of a travellour.

For a iudicious man undertaketh not his peregrination, to be pragmaticall after the manner of lawyers; but when his leasure serveth him, that he may observe by action; because he often, which is to busy in the pratique part, can hardly learne any thing; whilst he doth spend his time in superficiall follies, or needless busynesse, and so both loseth science, and experience. *Then which, what is more ridiculous?* For the age of man being distingui-  
shed, and separated into proper seasons;

seasons, hath unto them opposed severall faculties. And youth (for in our childish yeares some men prohibit us to travell) seemeth to be the middle centre of *Practise* and *Theorie*. Let therefore time be so allotted, and distributed unto thy businesse, that thou mayst not bee inforced to neglect the due seasons of meditation. At all, and in all ages it is most convenient to meditate; *Neither is there any degree in the world that may not be adorned, and advanced by learning.*

To this part adde the moderation of thy gesture and behaviour; for as speech is the Index of the minde: so is gesture a declaration of thy naturall inclinations

tions. So Ambrose is reported to have refused the service of two Deacons in the Church, being offended with the levitie of their behaviour; besides, nothing is so mutable as gesture, or more obnoxious to censure in Forraigne parts; whose opinions, who often lightly doth contemne, is without doubt to be accounted of a Dissolute inclination.

The



## The Epilogue.

**T**HESE are the observations, and Cautions, (most D.Brotter) which especially are to be observed by those, which purpose to travell into Transmarine Regions; as for many other directions if they be not referred, to the forenamed Canons or Topique places; I have alwayes thought them, the subjects of Common use and experience.

FINIS.

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